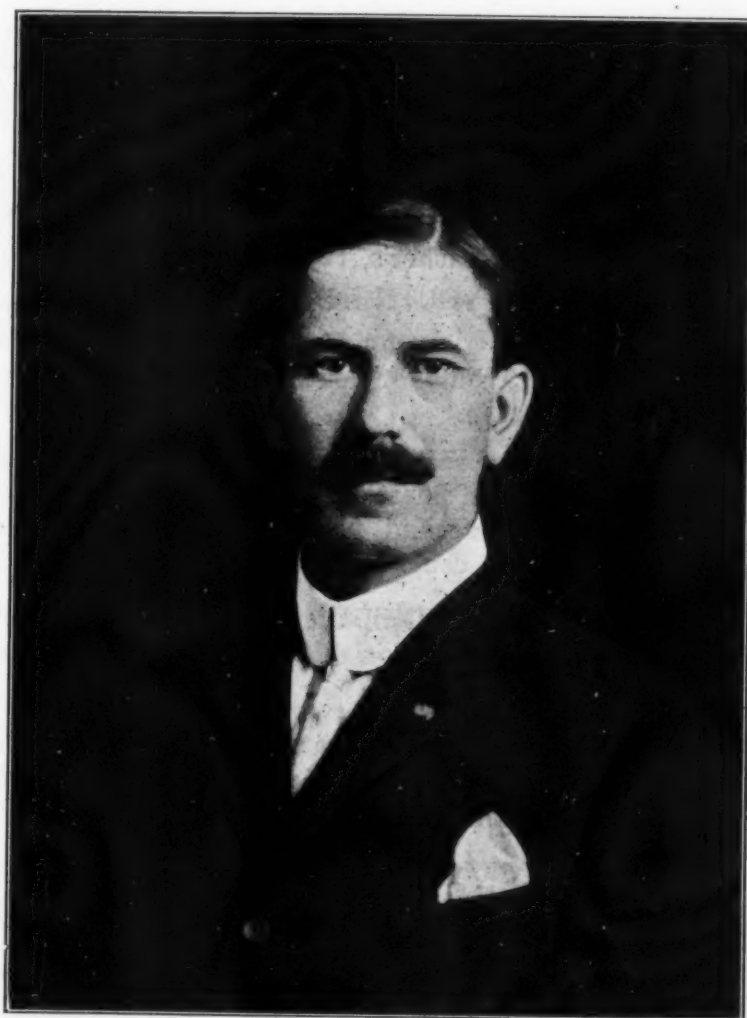


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# THE CHRISTIAN CENTURY



*Judge Frederick A. Henry, of Cleveland, Ohio, President of the General Convention of Churches of Christ, whose official address at Toronto appears in this issue.*

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Pastor First Christian Church, Fulton, Mo.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## The Symmetry of Life

Life has more than one great interest. There is no one idea great enough to monopolize any human mind. God does not mean that any man shall be content with one relation, no matter how good. Life has its varied interests, and while they are not easily harmonized they are not hopelessly contradictory, but lie like the different faces and dimensions of a cube. The city of normal life lieth four-square. He makes a mistake who assumes that because the soul is of chief importance it is of sole importance, and he is equally mistaken and the error has a thousandfold worse results, who assumes that we are debtors to the flesh to fulfil the lusts thereof.

\* \* \*

The first of life's boundaries with which we have to reckon is the boundary of its physical side. We have our animal, our fleshly nature, our need of food and clothes and shelter. God meant that this should not be disregarded. God quarrels with no man for proper care of his body. We are temples of the Holy Ghost. If there were no other reason why boys should abhor tobacco and men should abstain from drink, the fact that these are detrimental to bodily health and opposed to the bodily comfort of others should be enough. Bad cooking is ungodliness. Bad sanitation is sin. Whatever destroys bodily health is an evil and should be opposed. Men should seek "mens sana in corpore sano."

"The spirit must be tended,  
And the flesh be borne in mind,  
Else they are each to other  
Blind leaders of the blind."

Life has its intellectual boundary. We are mind as well as body. The library is greater than the gymnasium. No man has a right to let his body grow at the expense of the mind. Most pitiful are the claims of those who would debase our morals by so-called exhibitions of physical strength and skill, which set at naught all higher interests. Every man owes it to his mind to accord to it at least as much thought and care as the body requires. And when we ask for that we ask for much, for we feed our body three times a day, and give it eight hours to rest and clothe and protect it and lavish upon it, its appearance, its desires, its weaknesses, much time and thought. Grocery stores and dry goods stores and drug stores are monuments to testify to our regard for our bodies. Let the mind have not less attention.

It is the brain that has pulled the body into its erect condition. The soul of man is like the needle

of the compass, and the lodestone which attracts it is not at the pole yonder at the northern horizon. It is straight up in the zenith where God lives. But for this fact of divine magnetism, no one of us would walk erect. We should be totally what we are partially, animals. We stand with our faces upturned toward heaven, because our souls are from God. The serpent crawls, the wolf goes on all fours, because it is a necessity of its physical nature. But man walks erect because it is a necessity of his spiritual life.

Then there is the social boundary of life. That is why the city is chosen as the type of the good time coming. We have our social needs and instincts. We need each other's sympathy and counsel and prayer and help. How many people go through life lonely and sad! How many people never learn the power of love and hope that comes from these human social ties! We cannot afford to cut ourselves off from each other. We need each other's help all the way. No day passes in which we are not helped by some one's greeting, or hand-grasp, or sympathy, or counsel. The city may have all the personal dimensions, bodily health and mental power and love of the beautiful, but if it have not this it profiteth nothing. It is shapeless. It is not even triangular, for the other sides do not meet. No man liveth unto himself. No man knows what he misses when he tries so to live. We are in the world to live together.

But there is still another dimension. "The length and the breadth and the height thereof are equal." The city has height. No life is symmetrical that has but its boundaries upon the ground.

\* \* \*

"The length and the breadth and the height thereof are equal." Every other dimension increases with the height. He who grows in grace, grows also in knowledge. The second commandment which Jesus gave he taught was commensurate with, or like, the first. Love to God and man are alike. Divine goodness and human goodness are alike. God wants a vigorous, whole-hearted, robust, all around manhood and womanhood, a symmetrical life. For this the Gospel pleads.

It is not easy to live symmetrical lives. There is much that tempts us to cultivate one part of our nature at the expense of some other part. Some good men have even supposed that this is what God wants, the complete neglect of every other part of life for the sake of the soul. But what God wants and the Bible pleads for is the well-rounded life, that is true and strong and high.

# The First President's Address

Message of President of the First General Convention of Churches of Christ.

BY JUDGE FREDERICK A. HENRY.

**I**N the name of the Founder of our holy faith I greet the assembled messengers of his disciples throughout the earth, with his familiar salutation, "Peace be unto you."

Under this divine benediction, it is fitting that the conclusion of a century of peace between the two great English-speaking nations should thus be heralded by an American army of invasion trooping in unity under the banner of the Prince of Peace into this land of Our Lady of the Snows. We lift up our voices in supplication and thanksgiving unto the Lord of hosts, for that "he maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." O Lord our God, speed thou the day when war shall be no more.

To you, men and brethren of Toronto, we who thus enter your borders confess our inability to resist the warmth of your reception and our readiness therefore to surrender at discretion. Since you also carry the standard of the cross, let us unite our forces for the world campaign of Christian conquest. *IN HOC SIGNO VINCES.* For this cause we would tarry briefly here to renew our spirits and to mature our plans. Christ is our leader, and Peace our watchword.

## NO NEW AUTHORITY.

Peace, I repeat, is our watchword. There can be no misunderstanding of our purposes nor any misgivings about our jurisdiction; for we remind ourselves at the threshold of this conference that we have not met to seize the reins of power. With no new authority as law givers, but only as humble heralds, we assemble here, in Christian concord, to consult with one another about the coming of the kingdom. Our hearts acknowledge no sovereign but Jesus the Messiah of promise, no authority but his Holy Word, no bond of union but the unity and loving fellowship of his church.

Better were it by far that we separate now than that we organize here a new ecclesiasticism. Our credentials invest us with no power to bind either the churches or those who abide in their fellowship. Whatever this General Convention shall vote, as touching others than those participating, will be not compulsory but advisory, and under the blessing of God a counsel of wisdom commended in love to all the churches. Let no divisive spirit of jealous resentment or self-will hinder the general acceptance of such counsels. Let all the people welcome the opportunity, now for the first time effectively accorded, for united expression and unified effort in furtherance of the Kingdom. And may peace reign within our borders.

## PURPOSE OF ASSEMBLIES.

Besides the fellowship afforded by our congresses and conventions, such assemblies have but two justifying objects, namely, to forward Christian missions and to promote efficiency in Christian service. Any mode of convocation or organization of these meetings that will, all things considered, best accomplish these objects, must be deemed to have the sanction of the head of the church. If such mode shall cease to be useful it will then no longer be used. If a convention of chosen representatives shall

prove to be obstructive of Christian union and of efficient co-operation in spreading the Kingdom, it must then be abandoned. If from conventions of all persons who may choose to participate it shall finally appear that the wisest counsels emerge for unifying and extending Christ's Kingdom, that mode will ultimately and inevitably prevail.

Meanwhile, for the sake of efficiency in his service, we are about to make trial of the representative convention plan. To make our deliberations orderly and our actions and utterances consonant with the wisdom and will of our congregations generally, it seems desirable that their freely chosen and properly accredited messengers shall thus annually meet and consult together, rather than that promiscuous mass meetings should continue each year to speak and act for the whole body of our brethren. If we are to have conventions at all, it is hard to see how we shall be any more or any less distinguished or segregated from the rest of Christendom by the one mode of assemblage than by the other. Surely not through having delegates, shall disciples with a little 'd' be transformed into Disciples with a big 'D.' Disciples of Christ will be neither more nor less such, whether the conventions which they hold be mass meetings or delegate assemblies. It is the fact of Disciples' convening at all, not the mode of their doing so, that discriminates this convention and its predecessors from any miscellaneous concourse of religious people.

## THE IMPORTANT QUESTION.

How vastly more important than the question of the big or little 'd' is the question whether we are truly disciples of Christ at all. He made conformity to his word the test of true discipleship, when he said, "If ye abide in my word, then are ye truly my disciples."

But here again we may err. It is well indeed to be able to cite chapter and verse of the Word for every doctrine of faith and every requirement of practice. Yet to abide in his word means far more than scriptural literalism in Christian teaching and conduct. Let us not forget that the letter killeth. Christ himself amplified the thought by laying down a further test of discipleship, which he emphasized as "a new commandment," adding, "By this shall all men know that ye are my disciples, if ye have love one to another." We cannot be truly his disciples except we abide in his word; neither shall we by all men be known as such if we have not love one to another. The only hope moreover of making disciples of all men is by making all mankind to know that those who abide in his word have love one to another. Only thus shall we escape being branded forever with the great 'D,' or succeed in winning all men to unite as true disciples of our common Lord.

## AN ANCIENT DIVISION.

It was just an absurd quibble over a little letter that split the Christian church in the fourth century, when the Nonousians contended with the Nonoiu-sians about a philosophical abstraction. The difference between them was represented by an iota, the smallest letter of the Greek alphabet. The love of Christ and of one another was clearly not in

men who could rend his body in fatal contest whether he was of the "same" or only of "like" substance with the Father. Surely we will not in the twentieth century imitate their incredible folly, by making a bone of contention and an occasion of schism out of fanciful tendencies toward "delegate ecclesiasticism" and "Disciple denominationalism."

## NO ROOM FOR DISSENSION.

There is no room nor any recompense of reward for dissension about these matters, and it is an offence to Christ to wrangle over them. Indeed what room is there in his church to quarrel at all, or in his presence to boast of righteousness? It was for such presumptuous conduct that Paul had continually to reprove the churches to which he ministered. It is for such conduct that our religious press—and not one of our papers is immaculate—is distinguished for its bad eminence above the journalism of any sect in Christendom. And our turbulent periodicals but reflect in this regard the attitude of too many of their readers. In all respects but this, the ministry of our editors and publishers is efficient, devoted, and uplifting. In this one particular our press brings upon us only condemnation not reproach.

What we sorely need in daily fellowship as well as in religious journalism is a kindly tolerance in matters of mere opinion, a loving leadership in the essentials of faith. In place of contentiousness, vainglory, ungraciousness, satire, anathema, let us practice unflinching amity, humility, courtesy, charity, fraternity. Even for unfaith and doctrinal error, the remedy is love and not rancor. The Apostle to the Gentiles adjured the saints at Rome, "Him that is weak in the faith, receive ye, but not to doubtful disputations." O the sacrilege of Christians bickering about their faith. O hideous mockery to contend over the body of Christ. Can they, who, while acknowledging that Jesus is the Christ and manifestly seeking to follow him, are yet faulty in doctrine, be bullied or edged into oneness of faith? Only brotherly love and true Christian fellowship, in heart and voice and conduct, can ever lead such erring ones from weakness into the light. If there ever was a time for war between brethren or even between parties in the church, now surely is the time for peace. "Let us therefore follow after the things that make for peace, and things wherewith one may edify another."

## PEACE OUR WATCHWORD.

Here, then, to avoid like condemnation, I forbear. And now, with Peace for our watchword, "forgetting those things which are behind, and reaching forth unto those things which are before," let us like Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus."

As we must not be brawlers, so also should we not become boasters. However temptingly this occasion invites us to compare the statistics of sectarian growth and to glory in the numerical increase of the religious people represented in this convention, let us beware of thus ministering to our partisan pride. For while it would be absurd to deny that we have, unfortunately, a denominational



consciousness, it is manifestly self-stultifying for disciples of Christ to cultivate it. Therefore I shall not pause to indulge any exultation about either our prosperity as a peculiar people, or the significance of this first delegate convention as promotive of our relative influence in the counsels of Christendom. Rather must we count these things but loss if they detract from perfect devotion of mind and heart to our divine leader and his commandment to evangelize the world.

Only by making Christ the central and sole pillar of our faith, and his gospel its self-sufficient instrument, can his church attain both unity and universality. Our counsels to-day are therefore not merely for a return to the pattern and acts of the apostles, but for a continuance yet further back to Christ himself, "the author and finisher of our faith;" not merely for a renewal of the apostolic constitution of the church, but for the restoration of its primitive missionary fervor and vocation; not merely for the reunion of Christ's church, but for its united devotion to the doing of his will in carrying the gospel to all nations.

#### A SEPARATE ORGANISM.

Our restoration movement arose over a century ago and has survived unto this day, in constant if not consistent protest against sectarianism. It has become, in spite of ourselves, a separate organism, a life apart. Have we ever soberly considered that in attaining the object of its existence that organism must die? To find the life of union in our Lord, the life of the Disciples of Christ, as they are distinguished to-day, must perish. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

How, then, doth it become us to boast of our numbers or to exult in our prosperity? Rather should we humble ourselves that in a hundred years we have failed to win the world with our plea; that in a century of unrivalled world-progress we have done so little to turn all peoples to Christ; that after five score years we can not even live at peace with ourselves. Plain duty demands that, without either brawling or boasting but with peace and humility, we "seek first the Kingdom of God and his righteousness," and by example and precept persuade the world "how good and how pleasant it is for brethren to dwell together in unity."

#### A NEW CONSECRATION.

If we lacked other reason for living according to our own testimony and forsaking mere lip-service against dismemberment of the body of Christ, the very spirit of the times summons us to renewed consecration to the ideal of a reunited church. Never since the great Reformation has there arisen among all the heirs of freedom in the gospel so hopeful an attitude towards Christian union as prevails everywhere to-day. The minds of Christian people of all communions are turning, almost with one accord, towards this goal of our own aspiration. On every hand appears a real yearning and striving for that consummation devoutly to be wished. The warring of sects has nearly ceased. Polemic denominationism is practically dead.

We are not yet and never shall be able to formulate a union creed. Against that we now as always protest. But the Christian world is growing nearer to an actual union in Christ. Humanly speak-

ing we shall never altogether agree in opinion, nor even as to what should be accounted mere opinion. Neither will we submit to constraint therein. Against that also we now as always protest. But for the upbuilding of the church universal, all Christendom must and does acknowledge that "Other foundations can no man lay than that is laid, which is Jesus Christ." Reared on the rock of Peter's confession, "Thou art the Christ, the son of the living God," the church can build elsewhere but on shifting sand. There, at least, we are all at one.

#### UNION GROWING NEARER.

Shall we not, therefore, reverently accept, as God's own providence, this renewal of zeal for Christian union, and, with each soul loyal to conscience in his own life and worship, join heartily in actual union of God's people everywhere for the preaching of Christ to the whole creation? In his own good time, true Christian union will be realized. But like the choicest blessings, it will come, I dare say, in the form and fashion we least expect. Not through contentiousness and disputations concerning essentials of faith and practice; not through intolerance and mutual disfellowship among those who acknowledge Jesus as Christ; not even through friendly conferences to draft articles of union; but as the bud that blossoms when no man perceives it, so will the reunion of all the saints of God, upon his Word alone, burst forth into full flower. They who labor upon the mission field to teach the world of Christ by the testimony of his gospel will be the first to behold its beauteous blooming.

#### FRUITAGE OF MISSIONS.

Christian union will result as a reflex from our united devotion to Christian missions. From heathen lands it will come back like bread cast upon the waters, as the fruitage of our obedience to the great commission. There, at least, Christians must search the scriptures in order to open them to the gentiles. There no ecclesiastical tradition exists; no human formulary of Christian dogma can be appealed to. The intelligent Mohammedan, Hindoo, or Buddhist, demands a "Thus saith the Lord," for the doctrine he accepts. To prevail with strangers to our faith, missionaries must bear testimony to "one Lord, one faith, one baptism, one God and Father of all." While Christian union remains a pious aspiration with us at home, it becomes a supreme necessity for those on the mission grounds of the East. There division presents a visible barrier to success.

#### A MELTING POT.

Missionaries may go forth as sectarians, but it is as Christians only that they persevere. Such they find the compelling logic not only of the facts which confront them from without, but also of their own inward pondering of the sacred text. The surest way to master a subject is to teach it. Every school-teacher will recognize this as sound pedagogical doctrine. One must really know what one would make others understand. One must first grasp the truth in order to impart it. Hence the foreign field is the melting-pot of denominationalism. Remove the pressure exerted by sectarians at home, and the missionaries will promptly achieve Christian union abroad.

The salvation of the church in our own lands from permanent disunion, lies thus in uniting in the common work of spreading the gospel to the uttermost parts of the earth. I abate nothing from

our Restoration principles in affirming that on the foreign field those principles will vindicate themselves. I fear not to send the gospel of Jesus by anyone who is consecrated in the faith of his messiahship. I will support any board, any movement, any campaign, that will send such messengers unto the heathen. I will do this because I am firmly persuaded that not only will such apostles be guided into the fullness of truth, but that we here shall thereby be brought ever nearer together unto Christian union. Through obedience to the great commission the church at home has as much to gain as the heathen abroad. Only so can the primitive purity and early ardor of the church be restored.

#### NOT ORGANIZATION BUT EVANGELISM.

What indeed is apostolic Christianity? Literally, it is missionary Christianity, the heraldry of the gospel of Christ. Paul voiced its essence to the Corinthians in his own apostolic platform, "I determined not to know anything among you, save Jesus Christ and him crucified." That was his inspired method of solving the "envying, and strife, and divisions," which he discerned among them. So now there is nothing that we may securely know save Jesus Christ and him crucified. There is no program that his church may safely follow save to make disciples of all nations. "He that is spiritual judgeth all things, yet he himself is judged of no man." Do we judge one another? Ah, let us cease envying, strife, and divisions, and fasten our rapt gaze on Jesus Christ alone. Now our attention wanders from Christ himself in our preoccupation of lesser things.

The reformation which we profess has been aptly called "a movement which primarily advocated Christian union as essential to the conversion of the world, but may ultimately advocate the conversion of the world through the preaching of the Gospel of Christ as the essential of restoring Christian Union." In other words, our central throne must be not union, not apostolism, but Christ. The prime concern of the church must be not self-organization but world-evangelism.

#### GROWTH OF TRUE BROTHERHOOD.

Religious group-consciousness, whether in others or in ourselves, can by no means be instantly abolished. But it can and must be subordinated to the stronger consciousness of ultimate underlying Christian unity. The Jewish Christians in the earliest age of the church found it hard to realize that gentiles could enter the sanctuary through other portals than that of Judaism. The fellowship of Jew and gentile was no less difficult then than now. Only by supreme effort was outright schism averted. By merging all else in loyalty to their common Leader, they found unfailing fellowship in spreading his Word afar. So now by summoning one and all to unswerving personal devotion to him and to the doing of his will in the Christianizing of the whole world, those who acknowledge him will find their group-consciousness abating before the growing sense of a deeper all-embracing unity of Christian brotherhood. No one who has ever engaged whole-heartedly in any union or federated Christian enterprise, whether its scope embraced a parish, a city, a nation, or the whole world, has failed to realize the essential oneness of Christ's church today. "All ye are brethren," said Jesus to the multitude and to his disciples. Every human soul is of that brotherhood whereof one

(Continued on page 19.)



# Along the Yangtse River

A Visit to Boone College With a Trip on a Chinese Ferry.

BY HERBERT L. WILLETT.

ON visiting the office of the Wagenlits company at Hankow to ascertain if our reservations were made for the river trip to Nanking, I learned that our boat, the "Tuckwo," was at the dock, and though it would not sail till the evening of the following day, we were at liberty to go on board and take possession of our staterooms at once. As this was much pleasanter than remaining at the hotel, we made the transfer, and started all our excursions thenceforth from the steamer.

One of our first calls was on Bishop Roots of the American Episcopal mission. He is one of the leading men in China, the chairman of the Chinese Continuation Committee of the Edinburgh Conference. The mission property of which he is superintendent in Hankow is extensive, including schools, dispensary, hospital, a beautiful church, and several out stations. Then in the re-

It is not always that one is impressed favorably with the personality and opinions of our official representatives abroad. Especially is it noticeable that with outstanding exceptions the political interpreters of our national interests in the non-Christian lands feel or affect an indifference toward missionary and reform efforts that amounts to hostility. The missionaries frequently feel this keenly, and are sensitive to the fact that a force which would mean much to them if thrown on the right side, is cast into the other scale. It is true that some missionaries have pursued tactics which invited criticism. But these instances are rare and decreasing.

In contrast with this type of indifference or cynical official is the attitude of Consul General Wilder of Shanghai, who has been a tower of strength to the Christian forces in China. And one is encouraged to believe that such men will increase in numbers in the diplomatic

the fingers of one hand the commodities, like Singer Sewing Machines and Standard Oil, that are really widely known and used in China. And yet there is market here for a multitude of our products, a market that would mean almost incalculable opportunity both for profit and for real service to China. The merchant who wants to do a permanent business in this land must come with the intention of spending his life, as the missionaries do, and the men who do this, secure the trade."

One afternoon we called again at Bishop Roots' home to claim his promise to take us across to Wuchang, on the opposite side of the river to visit the college. We found him in conversation with an English missionary, a Mr. Taylor, of the China Inland Mission, who was just returning to his field after a furlough at home. I asked him about his district, and he said it was up in the interior, and he was in haste to resume his work. I said to him, "Is it far from here to your mission?"

"About fifteen hundred miles," he replied.

"And how do you get there?" I asked.

"Oh, I take a boat up the Yangtse as far as it goes, and then take a smaller boat to the limit of its traffic, and then go by coolie chair and on foot the rest of the way."

"How long will it take you to reach home from here?" I said.

"About three months," was his reply.

That is what it means to live in the "interior" of China. And yet we had thought ourselves far inland at Hankow, which this missionary, eager to get back to his work, seemed to regard as one of the first and easy stations on his way home from London.

## ON A CHINESE CRAFT.

Our party, led by Bishop Roots and Mr. Taylor, made its way down along the crowded river bank, to the ferry landing through the crowds of coolies carrying merchandise of every sort on and off the river steamers. Each group of four or six chanted or groaned the invariable, monotonous refrain which enables them to keep step, and seems to help them in their labor. These antiphonal chants are the accompaniment of every piece of work in the Orient. Usually one man leads off with two or three words of the refrain, and all the rest join in the response. And so they go on with their burdens hour after hour, always keeping time in this droning chorus.

The ferry boat was a little steamer, holding perhaps fifty people. It was already quite full, apparently, and we hesitated to attempt transit on such a craft, as much because of the character as the numbers of those on board, for they were certainly a dirty looking lot. But the bishop pushed in among them in the most familiar manner, and when he saw us hesitate, he called out, "Come on, it's all right. These are all good, friendly people." We had no doubt of their friendliness. In fact our first instinct was not to be too friendly with a crowd that looked so little accustomed to soap and water. But the bishop and Mr. Taylor took it all as a natural and not unpleasant part of the day's work, and we were soon started.



Chinese River Boats.

gion about he has charge of the large work of his denomination. He is a genial, enthusiastic, aggressive Christian administrator. As soon as he learned of our wish to see something of the missionary work of the place he gave directions to one of his assistants to show us about the city, and then asked us to come back at a later time and go with him across the river to Boone College, one of the important educational institutions of his church in China. As we were leaving he pointed to a map of Hankow that hung on the wall, a large part of which was darkened.

"That dark portion," he said, "represents the section of the city that was burned by the rebels two years ago, in the outbreaking of the revolution."

Then indicating a row of cannon shells that stood on the mantel, he said, "These, and many others, were picked up here on the mission property after the firing was over." Such experiences our own missionaries had in those disturbed days, and the risks that were run by men who counted not their lives dear, were very great.

## OUR REPRESENTATIVES ABROAD.

Another pleasant visit was at the American consulate, with Mr. J. Paul Jameson, the vice consul, then in charge.

service as the responsibilities of the government in the wise appointment of its representatives abroad come to be more impressively felt at Washington.

Mr. Jameson showed us the latest-arrived American papers, and the still later abstracts of home news relayed by cable and wireless. He spoke with enthusiasm of his work, and of the prospects of China. Contrary to the common attitude of consular officials regarding the native population with which they deal, he expressed a high opinion of the Chinese, and lamented that American business men did so little to secure friendly and permanent trade relations with the native merchants.

"Do you know," said he, "who are the people who are getting the trade of China more than any others? The Germans."

"Why is that?" I said. "It is a simple matter," he replied. "The German merchants send their young men out here as clerks to learn the language, spend their lives in the work, and deal with the Chinese upon their own plane of business. The Americans and most other people come with the idea of short stay, trust to interpreters, and never get the real interest and confidence of the people."

"Why," said he, "you can count on

Our fares were some trifling amount, perhaps two or three cents of our money. In paying the bishop took a silver (Mexican) dollar, worth fifty cents to the money changer, who is the necessary factor in all the small mercantile transactions of the country. He gave back the change not in the silver and copper of ordinary small money, but in cash pieces, of which there seemed to be about a hundred for every cent of the dollar. At any rate he paid the fare of the entire party, and had left an overcoat pocket full of the small coins, and more left over. One never realizes how far money can go till he converts it into Chinese cash pieces.

#### A VISIT TO BOONE COLLEGE.

We landed a little distance below Wuchang, and walked up the steep bank and across a part of the town outside the walls, where the houses were mostly small, and some of the open spaces were used by bleachers and makers of cotton prints, mostly the familiar blue patterns so much loved by the Chinese. As we went on the houses grew more numerous, and the streets narrower, and presently we passed through one of the city gates, and turned to the left beside the wall. After a walk of ten minutes, through a crowded street, where every sort of commodity was on display, we reached the Boone College compound, and after showing us about for a short time, the Bishop left us to go about his work. He had given us a most interesting account of the mission work in that region, not only that of his own denomination, but as well that of the Baptists, Presbyterians and other bodies in one or another of the three cities which lie so close to each other on the two sides of the Yangtse at this point.

Our time did not permit us to see all the work even of the Episcopal church. At the upper end of Wuchang there is a large girls' school under the same church direction. But we spent an hour or more looking over the grounds and buildings of Boone College, and found the time far too short to see the entire plant. Professors Miller and Wilson, in whose hands the Bishop left us, showed us into the large library hall, in the upper assembly room of which a student mock trial was being held. We were told something of the merits of the case, and discovered that the boys, of whom there must have been three hundred present, entered into the argument and the fun of the procedure with a spirit worthy of American students.

Equally American were the ball ground.



*Patients Waiting for Treatment.*

the tennis courts, and the gymnasium. Prof. Wilson, a young man whose home was in West Virginia, told us that when the school was opened years ago, the people viewed it with suspicion, and various inducements had to be offered the young men of the district to secure their attendance. Now the school is crowded, and every student pays regular tuition fees. Like all the mission colleges, it makes much of Bible instruction and Christian culture. We were taken through the dormitories, the dining hall, and the chapel. And finally were carried off to tea by Prof. and Mrs. McWillie, in whose pleasant home we saw many curious and interesting articles of Chinese make, for utility and decoration.

As the darkness was coming down we had to hurry back to the river bank, where we found a sailing boat, whose proprietor, a small boy of twelve or fifteen took us in charge, and partly with sail and partly with oar ferried us across the broad river downward toward the lights of Hankow, and finally after a half hour journey through the charming quiet of the evening, we reached the landing of the "Tuck-wo," our floating home.

That night toward midnight the boat started on its way down the river toward Nanking and Shanghai. The following forenoon was a time of rare interest. The weather was perfect. Along the shore were towns and villages, or open farm spaces and forest growths. On the face of the broad river were all sorts of craft—junks with two or three sails

made of alternate strips of brown and white canvas, fishing craft at anchor in mid current, and ferry boats, plying back and forth across the stream.

#### THE WORK AT KUKIANG.

About noon we drew up to the floating dock at Kukiang. As we had several hours to wait for the loading, we started out at once to see the place. It is one of the important cities along the river, and we soon were on the way to its mission hospital, of which Dr. Mary Stone is the superintendent. Years ago when I was teaching in the Bible chair work at Ann Arbor, Mich., two young Chinese girls came into the class in the Life of Christ and continued in the work all the year. They were taking the medical course, under the direction of the Methodist Woman's Missionary Board, and were preparing to go back to China as missionaries to their own people. Their names were Mary Stone (a translation of the Chinese name), and Ida Kahn. In later years I have heard more than once of the splendid work these consecrated women are doing and welcomed the opportunity which the delay of the boat afforded for a visit to the hospital.

We walked for nearly three-quarters of an hour, first along the broad river front, then through the gates, and along winding, narrow, but for the most part reasonably clean streets. Then out of the walls again, and up a hill to the hospital. There we were warmly welcomed by Dr. Stone, and to our surprise and satisfaction, we found that Dr. Kahn, who manages a similar work in the capital of the province, a hundred miles away, was in Kukiang on a visit. It was a great pleasure to meet these women, with some of their helpers, in the midst of a community which regards Dr. Stone as the final authority on all matters. We visited the different wards of the admirably equipped hospital, and learned from Dr. Stone something of the vast amount of surgical work she has to perform in a year, much of it consisting of major operations.

In the girls' training school near by, of which Miss Hughes is the principal, an assembly was called, and under the mingled colors of the Stars and Stripes and the new flag of the Republic of China, songs were sung and addresses made in honor of our visit. If the women of the Methodist Church had no other work to show for their contributions to foreign missions, the labors and success of Mary Stone and Ida Kahn would be ample reward.



*Landing Stage at Hankow.*



# The Living God

Our Need for the Deepening of the Spiritual Life.

BY TRUMAN E. WINTER.

THE need of the day is to make God a reality to men; He is a traditional God, the God of the great, historic past, and possibly the God of our fathers and mothers, but not our own God. Like Samuel when he slept in the tabernacle, we know not the voice of God; like Samuel, we need always some one to interpret God's voice to us, for our experience has not been such as to acquaint us with him and his voice.

To many of us Christians, God is the unknown quantity in the equation of life. Nor are we seeking earnestly to find him. He is to most of us scarcely more than a name. Richard Burton has said:

Make him a name, a something vague  
enskied,  
You win cool heads, perchance, to cool  
assent;  
Make him a babe, unwitting, open-eyed,  
All mother hearts enclasp the innocent;  
Make him a man, careworn and cruci-  
fied,  
And straight, men love him, knowing  
what is meant."

Most of us think of God as a being far away; far away in time and far away in space. We think of him as the one of whom we read in the Bible; one who lived and labored in the long ago; who raised up nations, overthrew empires, and shaped the history of the ancient world as it is now read by us. But strange to say, we do not think of him as living today in any very important sense; we do not think of him as walking and talking with men today; we do not think of him as one whose power is felt in the great onward moving processes that are making history today. We do not think of him as raising up new nations, overthrowing old empires or kingdoms, and shaping from day to day the destiny of the whole world.

But why not? Is God dead? Is he not the living God? Is he not as much the God of today as he was the God of Abraham's day? It seems so to me. Sometimes there are men and women here and there even in our own time who, like Jacob at Bethel, have some unusually rich personal experience and out of it awake to cry, "Surely God is in this place and I knew it not; this is none other than the House of God and this is the Gate of Heaven." To such an one the world is never the same again; it has become full of new meaning; it has become the dwelling-place of God. The God of the past it is true, the God of his fathers, the God of the Bible, the God whom Jesus addressed as "Father;" but now he has become to him a personal reality; he has become a reality in his every-day life because he has thus found him in personal experience.

## GOD NOT AN ABSTRACTION.

If our religion is to be a vital religion, we must find a place in our lives for the living God; not some vague, abstract being; not some being of tradition; not some being in whom our fathers believed; not some being who used to live, labor, and achieve in the world among men, but the living God of the living, moving present; a being who means everything to us in the daily life; who, as Tennyson says, is "nearer than hands and feet, closer than breathing."



Truman E. Winter.

God was not a tradition to Jesus; nor was he a merely historical being; to him, he was present in communion, in toil, in temptation and trial; in hours of defeat, and in hours of victory, in life, and in death, God was the most real of all realities to Jesus Christ. If we are to be followers of Christ,—his disciples,—he is to be the same to us also.

Do not misunderstand me; I am not pleading for any vague, impersonal mysticism; I am not urging upon you visions and dreams; as George Crowley says in his beautiful hymn:

"I ask no dream, no prophet ecstasies,  
No sudden rending of the veil of clay,  
No angel visitant, no opening skies;  
But take the dimness of my soul away."

It is this dimness of soul that we need to rid ourselves of, in order that we may see God; that we may come to know him personally in our daily experiences; that we may know his voice, his power, and his hand in leading; that we may know his comfort and peace in the midst of all the toil and turmoil of the world.

God must be my God; Christ must be my Christ; the life of God and the life of Christ must be my own life through my own personal experience. Rudolph Eucken, perhaps the most significant living German philosopher and theologian, writing just along this line in his book entitled "Life's Basis and Life's Ideal," says:

## SPIRITUAL LIFE THE REALITY.

"If a man does not in some way succeed in appropriating the spiritual life, if it is not actively present as a whole within him and animating him, then his relation to the spiritual life remains forever an external one; and his life cannot acquire a complete spontaneity in him, can never become a genuine life of his own." No truer words were ever written. He means that unless by personal experience one comes to know God and Christ, and to live in conscious communion with, and responsive obedience to them, he will live a sort of second-hand religious life; live upon tradition, upon the faith and experience of others and not his own. And that is just what the great majority of church members today are doing; they have no rich, vital, per-

sonal experience of God in their hearts or of Christ in their lives. Their religion is traditional, conventional, institutional, or doctrinal, as the case may be, but not vital.

Job, before the period of his heavy affliction, had just such a religion; in the time of his trials, therefore, he found it entirely insufficient; he could not find God in his every-day life; he had not really known Him in personal experience; he had accepted him traditionally; he had accepted him philosophically, according to the theology of the Oriental Wise Men; but he had not really found God in his own individual life-experience, and this he confesses in the sorrowful cry:

"Oh, that I knew where I might find him!

Behold I go forward  
But he is not there;  
And backward,  
But I cannot perceive him:  
On the left-hand when he doth work,  
But I cannot behold him;  
He hideth himself on the right hand,  
That I cannot see him!"

But when, at last, he has suffered and sought, he finds God very near, even within his own heart, and life. And then he exclaims, out of the fullness of his heart, as he looks back over the dark, and sorrowful period of his life when religion was only a tradition to him, "I had heard of thee by the hearing of the ear; but now mine eye seeth thee." And not until we too pass out of this traditionalistic, this conventional, this institutional, this doctrinal stage of religious experience will we be able to cry out, "Now mine eye seeth thee."

Like unto ships far off at sea,  
Outward or homeward bound, are we.  
Before, behind, and all around,  
Floats and swings the horizon's bound,  
Seems at its distant rims to rise  
And climb the crystal wall of the skies,  
And then again to turn and sink  
As if we could slide from its outer brink.  
Ah! it is not the sea,  
It is not the sea that sinks and shelves,  
But ourselves  
That rock and rise  
With endless and uneasy motion,  
Now touching the very skies,  
Now sinking into the depth of the ocean.  
Ah! if our souls but poise and swing  
Like the compass in its brazen ring  
Ever level and ever true  
To the toil and the task we have to do,  
We shall sail securely and safely reach  
The Fortunate Isles, on whose shining  
beach  
The sights we see, and the sounds we  
hear,  
Will be those of joy and not of fear.

—Longfellow.

## SOMETHING BEYOND.

When mortal mind, aghast at too great  
thought,  
Comes suddenly to rest, a lesson's  
taught  
And limits placed beyond which naught  
avails.  
The very great and very small assails  
The all too puny brain of mortal man  
And stops his chance of vision of God's  
plan.  
—R. T. M. Scott.



# MODERN WOMANHOOD

—CONDUCTED BY MRS. IDA WITHERS HARRISON—

## LOVE IS FIRST.

It takes great love to stir a human heart  
To live beyond the others and apart.  
A love that is not shallow, is not small,  
Is not for one, or two, but for them all.  
Love that can wound love, for its higher  
need;

Love that can leave love though the heart  
may bleed;

Love that can lose love, family, and  
friend;

Yet steadfastly live, loving, to the end.  
A love that asks no answer, that can live  
Moved by one burning, deathless force—  
to give.

Love, strength and courage—courage,  
strength and love;

The heroes of all times are built thereof.  
Charlotte Perkins Gilman.

## A NEW EMPHASIS ON THE SEVENTH COMMANDMENT.

IT is hopeful to note how our great secular papers are adopting the new point of view about the social evil. Harper's Weekly, which under the editorship of Norman Hapgood, is rapidly making a new plan for itself, publishes an editorial, telling of the efforts that are being made in Atlanta, Seattle, Portland and Los Angeles, to abolish, instead of to restrict, the red-light district. The acknowledgment of the influence of the women voters of the three great Pacific states in the movement to suppress commercialized prostitution is of special interest to all believers in woman suffrage. Mr. Hapgood says:

"Atlanta is one Southern city of considerable size which has declared that prostitution is not a necessary evil. The campaign for the closing of the houses of prostitution was the outcome of the Men and Religion Movement. It began in June, 1912, with a series of powerful and convincing bulletins, published as advertisements in the daily papers, prepared by Marion Jackson, a talented young lawyer of the city, John J. Egan, Chairman of the Executive Committee, financing the work.

"The facts were first disclosed by an investigation in which every woman of the under-world was interviewed. The usual objections to the suppression of the houses of prostitution—that women would be scattered elsewhere, the streets would be infested, and the hotels degenerate into houses of assignation—were discounted by the established fact that these supposed results of suppression were already abundantly evident beforehand.

"Four months after the publication of these bulletins began, Chief of Police Beavers closed the houses, the women were cared for, many of them gladly leaving their old life and one of them giving \$2,500 toward the establishment of a Martha's Home, where fallen women are taught how to support themselves honestly. State laws and municipal ordinances were found to be sufficient, once public sentiment was aroused, to the support of a courageous official, and it is asserted that the evils supposed to be increased by suppression have actually decreased, with due diligence on the part of the police.

"The women voters of the three Pacific states have definitely made up their minds to suppress commercialized prostitution. Such large cities as Seattle, Portland, and Los Angeles, have abolished all

houses of prostitution, while street-walking has become a perilous profession, and the unsavory hotel a doorway to the police court. San Francisco still has its Barbary Coast, but, under the new California statutes, it remains only because San Francisco is a law unto itself. There have been numerous prosecutions of rich and powerful men for the crime of 'contributing to the delinquency of a minor child.' The recall of the Seattle mayor who believed in a 'wide-open town' was a lasting lesson."

I. W. H.

## THE NEW WOMAN IN CHINA.

It is certainly true that the educated women of China are making a name and a place for themselves and are working hard to better the condition of young women as a whole. A visitor to that country today will find Chinese women as the heads of hospitals and in some cases also, conducting nurses' training schools. They are principals of large government or private schools for girls, and many of them are doing excellent work. A few young women have graduated from American colleges, but the majority of principals and teachers are the products of mission or government schools. The very wealthy, of course, have private tutors, and some of the women most zealous in founding schools for girls have been from princely families.

The ladies in their homes are also working for reforms, and thousands signed petitions sent to England protesting against the opium trade which that country forces on China. They are forming anti-cigarette leagues and holding meetings at which some of them preside and speak with great intelligence and dignity. They are zealous in the anti-foot-binding societies, and take an active part in church and philanthropic work if they are Christians. Nor should one forget to speak of the women in the church who go about as teachers of the Bible or on errands of mercy to the poor and suffering. Some of these are ladies of fine families and great learning, while others are poor country women, whose chief qualifications are a tender heart and sympathetic mind rather than literary attainments.—Popular Science Monthly.

## FOR THE MOTHERS' PENSION.

"Speaking of the mothers' pension, it really comes down to this question," summed up the lawyer—"private charity or public aid. Suppose we add the gains and losses of public aid to mothers, and weigh them against each other," he suggested. "In my opinion," continued the lawyer, "public aid to mothers includes the following gains:

"1. The children are not pauperized. They gain an independent home in place of one which is dependent on alms.

"2. The mother gains in self respect.

"3. The citizens gain in social recognition of the mother's service and the children's need. The mother works for them, and they repay her.

"4. The state gains in economy and wise investment by preventing waywardness, delinquency and crime.

"The gain is to the child, the mother, the citizen and the state. The loss seems to be to charity agents alone. We have for years taxed all the people of this country to build up the country's weak

industries. Why not tax all the people to build up weak families? The families make the state more than industry does, more than anything does."

Kansas City's chief probation officer is quoted:

"We have helped in Kansas City fifty-three widows with about two hundred children. In the last year and a half but one case turned out unsatisfactorily, and in this the allowance was discontinued. It is the opinion of people here who have to do with the poor and needy that the widow's allowance is one of the best laws on our statute books, and if there is a failure it is only that we do not reach out and cover more individuals because of our limited funds. We consider that we are investing our money and that we will have big returns."

## THE MOTHER.

No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must day by day continue to do all her household duties as well, and if the family means are scant, she must usually enjoy even her rare holidays taking her whole brood of children with her. The birth pangs make all men the debtors of all women.—Theodore Roosevelt.

## PIONEERS IN SUFFRAGE.

A traveler in Finland, where women have been accorded political equality in a large degree for a number of years, gives this interesting picture of the typical Finnish woman:

"There is no more striking thing in Finland than to sit in the Esplanade for an hour and watch the passing by of Finnish mothers. The Finnish woman is good looking but not beautiful, plain but not ugly; intellectual but not top heavy. She walks with a peculiar deliberate step, jabbing her heel into the sidewalk in a way that spells 'determination' in any language. She swings her arms with the precision of one who means business. She is a veritable reproduction of the popular conception of Portia in the Merchant of Venice. She is feminine but not effete, strong but not masculine. It is easy to imagine that if one toyed with the affections of a Finnish dame, there would be no hysterics, no scalding tears; the offender would more likely be hit over the head with an axe.

"Such women breed strong men—Finnish men. And it is some twenty of these women who have been elected to and now have seats in the Finnish Parliament. They were given the elective franchise in 1906 and immediately made use of it in Finnish fashion. The majority of the employees of the banks are women and they appear side by side with the men in most of the walks of life. It was a woman who founded the first temperance society in Finland thirty years ago. Yesterday, at Tolo park, I attended a great gathering of thousands of Social Democrats at a demonstration and picnic. The acres of people were being addressed by a woman, of course."



# THE CHRISTIAN CENTURY

## EDITORIAL

### RETURNING HOME.

**I**T takes some time to settle down to the year's work after vacation, but by this second week in October the gains in strength and knowledge made through rest and diversion ought to be pretty well organized into purposes for the new year's work.

Most of us have been enjoying, in one form or another, a summer vacation. This period of summer rest has come to be a marked feature of our modern life. It is no longer a few favored individuals who take vacations; almost the whole community gets its outing, and Saturday half holidays as a relief for people who labor with their hands come to be the rule rather than the exception. Church life and business life alike have adjusted themselves to this situation, and we are learning to prepare for more strenuous endeavor in a briefer period of activity.

The life of Jesus was a life of frequent vacations. The proportion of his rest time to work time was far greater than that of the minister of today. If the period of Jesus' ministry was three years, we are able to account for less than one-third of it as spent in preaching and healing. Were it not for two feasts we could easily encompass his whole ministry in one year and still leave certain definite periods of rest. People did not live in feverish haste in Jesus' day, and his ministry was conducted with a certain leisureliness shot through with intensity of moral resistance. When He worked, He worked with vigor. There were long days of activity, preceded or followed by nights of meditation and prayer; but there were periods of rest as definitely marked and as faithfully observed. The devil is said to take no vacations, but Jesus took several of them.

The first vacation of which we have knowledge is that in which Jesus laid aside His physical toil at Nazareth and went for a period to Judea, and this is the brief record of His home-coming. "He returned in the power of the spirit unto Galilee" and took up the duties that were waiting for Him.

Jesus made the most of His vacation for spiritual needs. He listened to the preaching of John the Baptist, and His days of solitude in the wilderness were days of religious quiet and devotion. We know the story of the temptation. We are not to suppose, however, that the devil was His constant companion in the wilderness. Jesus had other thoughts than those of mere resistance of evil. Largely those days must have been periods of high consecration to duty. There must have been hours of calm enjoyment and of spiritual vision. The spirit led him into the wilderness not merely to fight a battle, but to gain poise and spiritual calm for the work he had to do.

Then followed the home coming. He came in the spirit, and he came with power because of his possession of the Spirit. It is often true of us that we need a vacation to recover from our vacation. Too often our spiritual opportunities are dissipated with nerve straining recreation and with an excess of pleasure which exhausts rather than inspires and brings us back to our work weary and dissipated.

Sometimes men have returned to the Lord's work in a discontented or disheartened manner, destitute of inspiration and hope. Jonah returned to Ninevah after his outing, and preached the Lord's message just as it was given him, but with a bitter and resentful spirit in which was impatience toward God and hatred toward the people to whom he preached. It is to be feared that he was not the last preacher to take up his task in like manner. Not so did Jesus return to Galilee; not so should we return.

Jesus came back to an enlarged ministry. He retained all the habits of his youth that made for righteousness, but He came to find His new opportunity and to make the most of it.

There are young people who go away to school, who come back again and find their old places occupied by others and no new place waiting for them; their old groups of companions are gone, and they wander lonely and dissipated where for-

merly they were at home. Jesus made the most of his old habits, and immediately formed new associations that had in them the power of righteousness. He went to the synagogue on the Sabbath day "as his custom was," but He found new responsibilities there. He did not shrink from the invitation that came to him to assume the duties of a teacher. He took the book of the prophets and stood up to read, and he found the larger mission of his soul in the work that waited for Him when he came back to Galilee. How many people fail at just this point of finding the opportunity of service in their former place and never seeking the larger service which waits their return.

May our return, like that of our Lord, be in the "power of the Spirit," and may this autumn's work be for us and the churches the best we have ever known.

### PENURIOSNESS AND IDEALISM.

**A**N eastern daily newspaper calls attention to what seems to be an unwarranted closeness in appropriations by Congress along certain lines in consideration of the lavish expenditures in other directions. The editorial says:

If, as reported, the Congress of the United States has declined to make appropriations for official delegates to international conferences to which the government as such is invited, then the sooner the fact is generally known and condemned the better for the nation's reputation. As one contemplates the reckless extravagance shown in domestic appropriations for parochial and selfish ends, and then learns that the national bureau of education is now going about with hat in hand to beg from private donors funds with which to send its representative to Europe to a world conference of educators, his respect for the wisdom and disinterestedness of Congress is likely to fall in precise ratio with his feelings of indignation.

We are not contending that upon the national government shall devolve responsibility for entertainment of international congresses when they come to this country, or that all delegates to similar meetings abroad who go from the United States should have their bills paid by the United States. The hospitality and generosity of private citizens and of members of the professions or callings represented thus far have enabled Americans, whether acting as hosts or as delegates, to make a fairly creditable record for hospitality on the one hand and for free spending on the other. What we feel sure of is that the time has come when the government as such should be represented at international conferences of all kinds, and that generous pecuniary provision for such representation should be made. A penurious policy belies the real feeling and intention of the people. It makes collective action inferior to individual and group action.

There is not a single department at Washington but what should have for contingent expenses money enough to send regular or special employees wherever there is a call for international action that has for its aim real instruction or inspiration of humanity and betterment of the race. Congress, we think, should avoid being penurious where ideas and ideals are concerned. If for no higher reason than because it makes more glaring the wastes that go with erection of postoffices and custom houses, dredging of rivers and harbors, and a host of similar enterprises that symbolize a popular demand for a hand in the public treasury, idealism should not be starved out.

### SEX HYGIENE A WARNING.

**W**ITHIN the last year there has been a peerfete epidemic of sex consciousness, one aspect of which has been a vociferous demand for the teaching of sex hygiene to children. There is real need of something in this direction, but we wish to utter a reiterated warning. Whatever else there is in this movement, one thing has been evident in many of the discussions, the attempt to secure instruction on sex hygiene in public schools constitutes one more effort of parents to shirk their God-given responsibility. No well-meaning maiden lady giving blushing lessons out of a text book, no imported lecturer with exaggerated ideas of sex consciousness can be any proper substitute for fathers and mothers, and these may do great harm. We have no doubt of the good intentions of most of the people who are behind this movement, but we have grave doubts of the practical wisdom of many





of them. If a father or mother refuses to do his or her own duty and turns it over to school teachers and paid lecturers, it were better that a millstone were hanged about the parent's neck. Moreover, we have more than a doubt concerning the wisdom of too much instruction on this question at the present time. This is not the best time in the world's history to pass judgment on matters of this character. As someone has remarked, "Just now it is sex o'clock in literature." There is a morbid sex consciousness. God has His way of teaching through the reticencies of life as certain as through the screaming stark-nakedness which sometimes parades itself in the disguise of purity.

It is not by thinking purity that the mind becomes pure. There is real danger in brushing the bloom off the cheek of modesty.

This is no defense of prudery, nor of ignorance, but it is what we believe to be a timely warning.

#### FELICITATIONS AND BOASTING.

THE fine art of making sincere and felicitous addresses of welcome and greeting before large religious gatherings, was illustrated by sharp contrast at Toronto on the opening of the General Convention last week. "His Worship, the Mayor," as they refer to the head of their municipality, made as gracious and beautiful a proffer of the hospitality of his city as could be imagined. Rev. Dr. John Neil, the distinguished Presbyterian pastor in Toronto, spoke a message of singular insight and sincerity, extending a welcome from the evangelical churches of the city. Dr. Neil complimented the Disciples on some of the principles which they embodied.

On behalf of the Disciples, it was felt by the whole great audience, the response was as singularly infelicitous as the other addresses were gracious. The speaker selected for this delicate function was apparently totally unaware of the graces

which the occasion required. "We thank you for this royal welcome," he began, "but we expected it. Just see who we are!" Interpreting this as a piece of humor the audience responded goodnaturedly with applause. This seemed to stimulate the speaker to elaborate just "who we are," and his address quickly became boisterous and boastful. The other communions were referred to in a patronizing air as having done something, of course, for unity, but we, having worked at it a long time have much to teach them. Cardinal Gibbons was referred to with a coarse epithet which we refuse to put before our readers' eyes, and some dignitary of the Church, possibly the Cardinal—some words were lost by the speaker turning his back to the audience to bow to the welcomers who had preceded him—was referred to as having been made the "goat" for something or other.

The whole convention would have gone home with hanging heads had not the gracious and elevated address of President Henry followed.

We could not help recalling the effective words in which Rev. Carey E. Morgan carried the greetings of the Disciples to the Presbyterian Assembly in Atlanta last spring. Mr. Morgan related us historically to the Presbyterians and then with a delicious blending of fact and humor added:

In our organization of the local congregation, in our procedure at the Lord's table, in our order of worship, in our thought of the quiet and orderly movement of the Holy Spirit in conversion, in our emphasis of the truth of the gospel in its relation to salvation, we get much from the apostles by way of our Presbyterian ancestors. No doubt you think that you had something else from the apostles that we did not appropriate, and you may be right, but if so, it was an oversight on our part!

Mr. Morgan's address could be profitably studied as a model in the gentle art of being felicitous and clever without sacrificing sincerity or dignity.

## The Toronto Convention

WITH a gratifying attendance, when it is remembered how far Toronto is from the center of the Disciple populations, with splendid reports of progress, inspiring addresses, a spirit of fraternity and conciliation on all occasions when issues upon which differences are evident, are discussed, the Toronto Convention is making for itself a worthy place in the annals of such gatherings.

The sessions are held in a hall that was built for convention purposes, which means that all are comfortably seated within easy reach of the speakers, while no magnificent distances in the rear are available for the crowds, as in some other convention halls of recent years, for the visiting among friends and the consequent distracting noises. All disturbing features are reduced to the minimum. There is room enough for all who attend. Every attention is given to the hosts gathered in this great city of the Dominion.

The great pipe organ in Massey Hall is used at the evening sessions; two pianos and a cornet are used during the day, while Prof. Hackleman and a large chorus are leading in the song service. Possibly the best collection of hymns that has been selected for any of our conventions is being sung. At any rate it has fewer numbers that are open to criticism. The devotional services have never been more largely attended than at this convention.

The convention opened Tuesday afternoon with Judge F. A. Henry, of Cleveland, Ohio, in the chair. The session was given up to the reading of the report of the Committee of Fifteen, which, after a brief discussion, was adopted without opposition. A series of resolutions proposed by Rev. Chalmers McPherson, of Texas, was referred to a committee of six, who reported at a meeting Wednesday afternoon. There was considerable opposition developed at this meeting, to the action of the Tuesday session, but after a few speeches on

both sides, the report of the committee of six, which had revised the McPherson resolutions, was adopted.

The session of Tuesday night was opened with an address of welcome by Mayor Hocken, of Toronto, whose grace and tact won the hearts of all. Rev. John Neil of the Westminster Presbyterian Church spoke for the ministers of the city, emphasizing a few items in the teaching of the Disciples as worthy the emulation of any religious body. Rev. Amos Tovell, president of the Board of Co-operation in Ontario, was particularly happy in his references to the relations between the Disciples and their fellow Christians. Rev. Wallace Tharp of Pittsburgh voiced the appreciation of the convention for the courtesies that had been extended.

The address of the evening, by Judge Henry, was filled with sound common sense utterances concerning the policies and aims of the Disciples. It was a plea for a fraternal and co-operative spirit among ourselves, a unity of forces and actions which alone can compel the attention of the spiritual and intellectual forces of the age, to the work we are trying to do.

At the close of the address the presidents of our various missionary and benevolent boards were introduced.

Wednesday was given up to the work of the Christian Woman's Board of Missions. The devotional exercises were led by Mrs. N. E. Atkinson, who has been a member of the organization from the beginning. The address of Mrs. Atwater, the president, was truly notable. We have heard this gifted woman on many occasions, but never to a greater advantage than at this session. Her references to those who have fallen asleep during the year were touching and beautiful.

Miss Allena Grafton read an excellent paper on training of young women for missionary service. Miss Mattie Burgess, missionary from India, spoke of the need of workers for



that field. Dr. F. E. Lumley, of the College of Missions, read a masterly paper on "Home Mission Expansion and the Social Gospel."

In the afternoon, Mrs. Longdon gave a report of the young people's department, which showed encouraging growth. Rev. R. H. Miller, of Buffalo, read a carefully prepared paper on the need of more workers for our many fields. Dr. H. C. Hurd gave an inspiring report of the work being done by the College of Missions, tracing its growth from the meagre beginnings of a few years ago. Mr. and Mrs. Arthur Santmier were introduced, and related some experiences in their work among the North American Indians. Mrs. Bertha F. Lohr told of her work among the women and children of India. Dr. Dye gave a great address at the session of the Temperance Boards, on the subject of "Intemperance and Missions." The day closed with a great address by Prof. C. T. Paul, of the College of Missions, on the subject, "Christ's Call and the World's Need."

The Brotherhood banquet was largely attended. Great addresses were made by Oliver W. Stewart and Rev. J. Campbell White, secretary of the Layman's Missionary Movement.

ELLIS B. BARNES.

#### CHINA'S AMERICAN ADVISERS.

THE United States has no lack of representatives in China at this important time in that nation's history, and it is fortunate for both countries that men disinterested and eminently capable have been found for the task. Three universities are now represented there, with Professor Renisch of the University of Wisconsin, representing this government as minister to China, Professor Goodnow of Columbia University, acting as special adviser to the Chinese government during the framing of their constitution, and with Professor H. C. Adams of the University of Michigan, as expert adviser on taxation. The recent turn of events in China, will doubtless add difficulties to their tasks, but the disinterestedness of their mission will make it possible for them to co-operate with the officials. Professor Adams, whose authoritative knowledge of the subject of taxation has given weight to his opinions at Washington, will doubtless exercise a powerful influence at the Chinese capital, since his experience has led him beyond the theoretical to the practical aspects of taxation. Even under the Manchus, China had an opportunity to test the worth of American advisers, Professor J. W. Jenks, then of Cornell University being enlisted in the solution of their economic and monetary problems. China still has the national reverence for the scholar and when the fact is remembered that more of the Chinese progressives have studied under American teachers in law, history and economics than in the universities of any other country, it is only natural that they

should look to America for the combination of academic training and republican principles.

#### COMPLETING ONE'S TASK.

A WRITER in *The Craftsman*, speaking about amateur gardeners of the city's back yards seems to find that the real test of your garden lover is whether he continues during the whole season to tend his little plot, or whether his enthusiasm wanes with the heyday of June. In fact the man who still is to be seen in his back yard after the last vegetable is gathered is the man who really loves to garden. He is busy pulling up the old vines and bushes, burning them and preparing things for the winter's rest. For him a garden is for all the year round. He lives to finish the thing up perfectly.

The writer furthermore finds that half the restlessness of today follows from never finishing any task thoroughly, never seeing one thing through to the end. It is not so much the work we do that burdens as the sense of work left half done. This lover of gardens sees that the inexorableness of the natural seasons is part of their beauty and power. The hour has come to do this thing definitely or to begin something else. There can be no trailing things along. The time for this crop, that flower is over, for the present, and the next harvest calls us. Growing things have this intelligent advantage over the dulness of roofed-in occupations. "No low descending sun" waits for the lamps to be filled. Darkness comes and they must be filled; and then morning appears promptly at the expected instant. Sleeping then is over, or should be, and the hours unroll the round of duty. He who knows how to match his own steady deeds to the march of the sun finds the peace and rest of rounded and ordered accomplishment.

#### MY TASK.

EDWARD EVERETT HALE.

NOT mine to mount to courts where seraphs sing,  
Or glad archangels soar on outstretched wings;  
Not mine in union with celestial choirs  
To sound heaven's trump or strike the gentler wires;  
Not mine to stand enrolled at crystal gates,  
Where Michael thunders or where Uriel waits;  
But lesser worlds a Father's kindness know;  
Be mine some simple service here below—  
To weep with those who weep, their joys to share,  
Their pain to solace or their burdens bear;  
Some widow in her agony to meet;  
Some exile in his new-found home to greet;  
To serve some child of thine and so serve thee,  
Lo, here am I! To such a work send me!

## The Remorse of David

THOMAS CURTIS CLARK.

DID some one call me king,—David the king?  
The lips spake false that spake thus for my ear.  
King over men, but of his lust the slave!  
Ill fares the throne on such foundation built.  
Who ruleth self hath naught wherefrom to fear;  
Who holdeth not the reins to appetite,  
Hath naught to guide save his wild, lustful will,  
A charioteer to fiery steeds attached.  
Death yawns for such, though life seems long to bless.

O fatal night, in which the thought was born  
Bearing in turn the deed that bound my soul  
To this deep hell! No fires with this compare,—  
The pangs of conscience wronged, the will of God defied.  
I know not now the peace that reigned within  
When I, a lad on these Judean hills,  
Led tender flocks by gently flowing streams,  
Through pastures green, all innocent of wrong.

Sweet hours of youth, come ye but once again  
To still this spirit groaning in its chains,  
Where it, alas! must bide for evermore,—  
Except one come, in strength of purity,  
And break these galling bonds, and set me free.

My harp, once as my Love, hangs idle now;  
For music bideth not in souls depraved.  
She dwelleth but on high, where God abides,—  
And if she comes to earth, she visits men  
In holiness secure. O wretched fate,  
To be bereft of that we once adored  
As never womankind! Forget the past,  
Beloved Music, be thou still my friend,  
As when of old in grassy fields you walked with me,  
And doubted not my heart was true.  
You pointed out the stars and bade me sing  
Their matchless harmonies; nor did I halt,  
But, tuning harp to voice, I sang to Him,  
And felt the heav'n's descend and lift me far  
Beyond Judean hills to Jahweh's throne.

Alas, my power is gone, my harp is still,  
And evermore shall be; for who would deign  
To touch those magic strings with hands defied!

Again the voices call, "King David,—King!"  
No more a king, but slave, a self-bound slave!  
Who calls? Let him come in, but call not, "King!"

## AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY.

IT is something of a hazard, I well know, to undertake a review and estimate of a book, and especially a work of fiction, immediately upon completing the reading of it. A novel builds up a world of its own. Its characters and situations displace the real world in one's mind and one feels for the time being that they are real and that the real world is an illusion. After reading a novel I always have the difficult experience of checking up the world of the book with the world of fact, and it takes me some time to do it. Often books of fiction mislead us as to the fact world and work us up into a frenzy of condemnation against certain classes of people—perhaps the rich, or the ruling classes, or so-called "society," or the clergy, or Church people—which is quite unjust and fanatical.

Nothing but time and sincere mental effort will discover to us whether the facts justify the novelist's point of view. I have just this evening finished reading "The Inside of the Cup" and, as I understand your desire, Mr. Editor, in inviting me to write this weekly reflection, you prefer that I should set down my immediate impressions rather than wait for a more seasoned judgment. Of course this is much easier to do. One doesn't stake all his reputation as a literary "critic" (which thing I am decidedly not) upon his words written in the heat of interest and with the veil of the novelist's illusion still upon his eyes. And, after all, the first impressions made by a book may have in them a certain value in estimating the book that the more deliberate conclusions do not have.

\* \* \*

THIS book has gripped me tremendously. I am slow to get into the "band wagon" of that crowd that devours the new books, and I am somewhat behind the times in this instance. The reviews began to appear several months ago. The store windows in the big cities have been stacked high with the fast selling earlier editions. I attended a meeting of social reform workers some weeks ago and when one speaker was deploring the lethargy of the Church in fighting the saloon some one broke in with this: Get the church people to read "The Inside of the Cup," and several said Amen! When I would stop at a railroad newsstand before boarding a train to buy a magazine or paper I was always being stared at by "V. V.'s Eyes" and myself staring into "The Inside of the Cup."

With suggestions like these constantly working upon me I got the book and read it. I supposed of course it would prove to be a thrilling romance. But I found that its plot was quite commonplace. I could make as good a plot myself. It dealt with sermons and services and a minister and his church board and his leading "society" women and his most affluent parishioner and most abundant supporter.

It dealt with such questions as: Why are there so few of the ablest young men entering the ministry? Why is it that a minister can preach and preach and be complimented and complimented and yet change things so little? What is the nature of this revolution that is going on in the world of religious thought? What is the function of the church in the modern world? Has the Church outlived its usefulness? Have the people wearied of religion? Is there a sure enough gospel in modern theology, or is it mere negation? Is the Church seriously in earnest? Is its wealthy member a menace to the Church?

\* \* \*

WHEN I found out that questions like these were the pith and substance of the book my soul thrilled to think that the book was being read so widely and that there was some vehicle at last found to carry these problems that have been assumed to be the monopoly of preachers and teachers and religious journals right down into the minds of the "secular" public. Mr. Winston Churchill's other stories have made for him a clientele that will read this book because it is his, who would quite likely shy at such earnest discussions did they come across them elsewhere.

Quite apart from the merits of the story, that comforts me. It is so hard these days to get past the thousand competing interests in the lives of people with a message from the Church or about the Church. But as in Hamlet "the play's the thing," so in our time the novel's the thing that, if it is well

done, may touch and waken the conscience of those who have forgotten that they have a conscience.

\* \* \*

NOTICE, Mr. Editor, in your uniquely interesting department, "The Larger Christian World," that certain Episcopalian clergymen are taking steps to expose the fallacies of the book. There may be, there no doubt are, many inaccuracies as to details in the statements Mr. Churchill puts into the mouths of his characters.

But—and this is my point—no cavilling at inaccuracies of detail can blind us to the fact that the book is a tremendous challenge to the Church. The setting of the book is Episcopalian, but that is simply because the scene had to be made concrete. It is not a tirade against that communion more than others. It concerns us all.

Waiving all details as to whether John Hodder's new-found theology is seasoned and adequate; whether a man could in actual life have passed through a disillusionment with respect to the old doctrines and into an appropriation of new views, held passionately, in three or four weeks; whether any considerable number of our churches are dominated by a single man whose personality is the incarnation of blind selfishness, unspirituality and social cruelty, as was Eldon Parr; whether Alison Parr's views on marriage are good or bad; and all such questions which smarting church pride will seize upon in self-defense—the big question which candid people, upon reading the book, will face is this: Is the Church as a whole doing its Master's work with a sincerity and passion and intelligence at all adequate to the needs of modern life?

\* \* \*

IF not, then I for one rise in my humble place to defend Mr. Churchill and to thank him for concentrating the whole Church condition into the situation of a single congregation so that thus we might see in clean cut figures the factors in the religious struggle that is now going on.

Complacent wealth is one of these factors, wealth that has been ill-gotten, wealth that satisfies the soul of its possessor by erecting public buildings and underwriting the church's current expense budget, wealth that sits unblushing and unagitated when the minister denounces sin in general and feels no incongruity in the most intimate personal friendship with the preacher.

An outworn theology is another factor, an irrelevant theology, a theology that assumes to be all-important but that is not important at all to the great deep interests of human souls or human society. Was it Fairbairn or Sabatier who said that Jesus' main task when on earth was to save the people from the theologians! But that is literally true. And there is no greater task for Christ's modern prophet than to bring the Church's thought out from the musty nomenclature of a legalistic theological system into the realm of life's actual reali-

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THE Church has become an end in itself. It is perfectly amazing when one thinks of the vast expenditure and waste in merely "keeping the church up." Our denominational order stimulates that waste. We are put to it to keep up "our" church in our community. The question as to whether the community needs "our" church, and whether "our" church is justifying its existence in the community by the service it renders to the people of the community, this question has not been seriously asked.

But it is being seriously asked. And the great questions with which this book bristles are being urgently asked and seriously faced by multitudes of men and women within the church who feel that the church must make good, and by multitudes outside who have come to realize that social progress is a fatuous dream without the Christian motive and the Church to embody it.

I find my mind returning again and again to a sentence in one of Professor Coe's earlier books. In response to those who condemn the Church for its awkward and often futile attempts to adjust itself to modern problems, he says, "The Church is just now staggering under the new found consciousness of what it means to be Christian."

"The Inside of the Cup" is all contained in that sentence.

HUGH MACDONALD.



## Of Human Interest

### Mark Twain's Little Joke.

Mark Twain in his lecturing days reached a small eastern town one afternoon and went before dinner to a barber's to be shaved.

"You are a stranger in town, sir?" the barber asked.

"Yes, I am a stranger here," was the reply.

"We're having a good lecture here to-night, sir," said the barber, "a 'Mark Twain' lecture. Are you going to it?"

"Yes, I think I will," said Mr. Clemens.

"Have you got your ticket yet?" the barber asked.

"No, not yet," said the other.

"Then, sir, you'll have to stand."

"Dear me!" Mr. Clemens exclaimed.

"It seems as if I always do have to stand when I hear that man Twain lecture."

### Buffalo Bill Tells Story.

Col. W. F. Cody otherwise known as "Buffalo Bill," is responsible for the following:

"At one time, for a few months, I was at the head of a theatrical combination that did business in the middle west. During a tour of one night stands in Ohio and Kentucky business was bad. We finally disbanded in one of the Ohio towns, where only one performance was given. This was a matinee and the audience was conspicuous by its absence. As I was hurrying out of the office, when the performance was about half over, I nearly stumbled over a small girl who was crying bitterly. I stopped and bending down, asked:

"Why, what's the matter, little girl?"

"I wants me money back!" screamed the child, between her sobs.

"Why, don't you like the show?" I asked. "You've seen only the first act, you know."

"I don't care nothin' 'bout the show," howled the child. "I'm 'fraid to set in that gallery all alone!"

### How "Lucky" Baldwin Was Converted.

The September American Magazine contains the first of a new series of articles entitled, "Those Who Have Come Back." This series shows how men and women who are failures at forty have taken a new hold on life and are to-day reputable and successful. The first story in the series is about Christopher J. Balf, who is known as "Lucky" Baldwin. "Lucky" Baldwin was born on the East Side in New York City, and, up to the time he was thirty-seven years old, was an all-round "sport" and "good-for-nothing." He was then converted in the Jerry McAuley Mission and, after several years, organized a mission in Chicago which he now runs. Following is one of the stories in the article, descriptive of Baldwin's earlier days:

"It was about this time that he got one night into a Bible class conducted by Dr. A. F. Schaeffer for the benefit of Bible school teachers, and heard him read a portion of a chapter from the Bible. The idea of what this process was suddenly rent the mind of the groping man like an explosion. He dashed out of the place and ran most of the way to the mission, arriving there so excited and breathless that he could hardly tell what ailed him.

"'Dere was a guy,' he labored, 'lamin' somep'n out of a book, 'bout two guys beatin' it along de street, and dey come to a guy panhandlin' on de curb. Dey piped him off, and one of 'em says, 'Pal, I aint got a jitney (nickel), but beat it.' And (crescendo of breathless surprise from Lucky!) de guy beats it! What do you tink o' dat now? What was dat he was lamin'?"

"No one could comprehend what the fellow was driving at, until a cool-minded Scotchman, looking with a sort of mild disgust on Lucky's near-hysteria, proclaimed oracularly: 'Hoot, mon! I ken what ye're speerin' at. It'll be the third o' Acts, ye ignorant loon ye! The story o' Peter and John healin' the lame man at the beautiful gate o' the Temple.'"

"They got him a Bible and found him the place. Unable to read a word, knowing only his letters, and them uncertainly, Lucky shut himself up in his room for seven days, crawling out only when hunger drove him. At the end of that time he had taught himself to read by spelling out painfully over and over again the letters of that scene which had so marvelously gripped his imagination."

### Mellen Tells "Pat" Story.

Charles S. Mellen, the well-known railroad man, praised, at a dinner in Boston, the pioneers of our American railroads.

"These men were unselfish," he said. "They worked solely for the people's good. They risked their fortunes and their lives without seeming to notice it. They resembled, in fact, Pat Collins."

"Pat was on the roof of an old eight-story building, beginning the work of demolition. His position on the roof was very dangerous. As he threw down slates and rubbish he was in continual peril of falling down himself."

"But his sole care seemed to be the people below, who insisted on standing in the street and looking up at him on his precarious perch. He shouted to these people again and again to stand back. Finally, exasperated, he roared:

"'Bedad, if I drop on the heads of some of yez, I bet ye'll wish then ye'd kept out of the road!'"—Chicago Record-Herald.

### Lincoln's Principle in Law.

When Lincoln became a lawyer all clients knew that they would win if the case was a fair one; and, if not, that it was a waste of time to take it to him.

After listening some time with his eyes on the ceiling one day to a would-be client's statement he swung suddenly round in his chair and exclaimed:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time, while standing talking to that jury, I'd be thinking 'Lincoln, you're a liar,' and I believe I should forget myself and say it out loud."

After giving considerable time to a case in which he had received from a woman a retainer of \$200 he returned the money, saying: "Madam, you have not a peg to hang your case on." "But you earned that money," said she. "No, no," replied Lincoln, "that would not be right. I can't take pay for doing my duty."

### A Story of Dr. MacLeod.

Some who have attended councils and associations can appreciate this story of the late Rev. Dr. Norman Macleod, of Edinburgh. Going into a room in which was a cage containing a large owl, he surveyed it for a long time. The owl sat unmoved, placid and erect. His mien was dignified, his horns impressive, his eyes cold and observant, his countenance sagacious and critical. At length Norman broke silence, "Man ye wad mak a splendid moderawtor!"

### Woodrow Wilson's Wit.

Woodrow Wilson has an extremely quick wit, it is said. A man, in the course of an animated conversation, noticing that Mr. Wilson's eye-glasses were perched perilously near the tip of his nose, remarked: "Your glasses, governor, are almost on your mouth."

"That's all right," was the quick response. "I want to see what I am talking about."

## From Near and Far

In the August "World's Work" Everett T. Tomlinson compiles from the figures of the Census Bureau the average salaries of ministers outside the large cities. For the various denominations they are as follows: Unitarian, \$1,221; Protestant Episcopal, \$994; Universalists, \$987; Presbyterian (North), \$977; Reformed Church, \$923; Congregational, \$880; Presbyterian (South), \$857; Lutheran, \$744; Methodist Episcopal, \$741; Northern Baptist, \$683; Methodist Episcopal, South, \$681; United Brethren, \$547; Disciples, \$526; Southern Baptists, \$334.

Shade trees as a means of making city streets less torrid and more bearable during the hot months will be planted by the street tree committee of the Fairmount Park commission, which has supervision over 127,301 street trees in Philadelphia. The commission will first plant trees in the residential sections and on the widest streets. Efforts will then be extended to other streets. Trees already planted will be pruned and those condemned as unsightly or dangerous will be destroyed.

Prevention of accidents will be the subject of sermons from every pulpit in Chicago Sunday, Oct. 26, if the plans of the public safety commission are carried out. The date was set at a late meeting of the commission and designated as "Safety First Sunday" and all preachers in the city will be asked to co-operate.

Officials of the National Women's Suffrage Association have announced that the next annual convention of the association would be held in Washington during the week of Dec. 1. Many noted men and women have accepted invitations to address the delegates, who will be gathered from all sections of the country.

The Roman Catholic Church has beatified Bernadette Soubirous, the French peasant girl to whom it is claimed the Virgin Mary appeared fifty-five years ago in the miracle-working grotto at Lourdes.

Girls in rural schools in Missouri are being organized into pick-and-shovel clubs to help along the good-roads movement.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## "If the Church Were In Earnest."

The Churchman strikes twelve in its recent declarations regarding church earnestness. All fellowships will stand for such statements as the following:

"If a church were dead in earnest would it not carry on a consistent campaign for the increase of the ministry and set an ideal in our seminaries that would galvanize all of them into life? If a church were dead in earnest would she allow those who serve her faithfully to work for a pittance too small for a laborer's wage? Would such a church do what few secular organizations or brotherhoods are guilty of—let the men who give their lives for a pitiable salary die in poverty and want?"

### Bramwell Booth as Father's Successor.

Gen. Bramwell Booth, who succeeded his father as head of the Salvation Army, is coming to this country to help raise \$1,000,000 for the two memorial training schools for Army workers, reports an exchange. One of these schools will be located in Chicago and the other in New York. These schools are to enlarge the practical side of the work done by the Salvation Army in training experts in department work. The Army has 120 industrial homes that do a business which costs \$2,000,000 a year. They collect waste paper, sort it and sell it to manufacturers, and gather up old furniture by purchase or gift, repairing it and putting it in second-hand stores for sale, thus giving employment to men and women who need it. Workers are trained also in the care of incoming foreigners by experts in immigration work, and others are taught to care for children from the slums when they are on Army farms, or to work in the prisons. It is to broaden the scope of this work that General Booth plans a whirlwind campaign in Chicago and New York, lasting one week. One thousand men and women, friends of the Army, are to undertake to complete the \$1,000,000 during that time.

### Christian Advocate on the Ministry.

Comparing the number of candidates for the ministry in earlier times and today, the Christian Advocate notes the following facts:

At the beginning of the nineteenth century, more than one-fifth of the graduates went into the ministry. At the beginning of the twentieth century the proportion had dwindled to about one-sixteenth. One hundred years ago about six per cent of the graduates took up education as a profession. At the present time nearly twenty-seven per cent are doing this. Less than six per cent of the college graduates a hundred years ago went into business, now nearly nineteen per cent are doing so. It will be seen that so far as the relative position of the ministry to education and business is concerned there has been a total reversal of the proportions which obtained a century ago.

The Christian Advocate thinks that these conditions might be modified by the Church bringing out more distinctly than has been done the larger possibilities of the ministry. In his recent address at the opening of the Western Theological Seminary, Dr. James H. Snowden discussed "The Attractions of the Ministry." The following quotations from

the address are of interest:

"The ministry has the attraction of being work of the highest worth. If it is not a useful work its doom should be upon it and no manly man should enter it. But it contributes to the highest welfare of men at every point, physical, mental and spiritual. The Christian pulpit is the vitalizing influence that lifts all life to a higher level.

"The ministry has the attraction of a fair living and a fine social position. Though many salaries are small and even cruelly so, yet the average minister is guaranteed an income that compares favorably with the average income of his people. He is a scholar and gentleman, a man of culture and refinement, who is invited into all social circles and is treated with universal respect and deference. The friendships of the minister are a rich reward and joy.

"The ministry has the attraction of being an intellectual pursuit and is teaching by public speech and persuasion, and the man who has any intellectual avidity and oratorical instinct will immensely enjoy the work.

"Higher attractions of the ministry are its work of saving individual men and redeeming society."

### Jews Fight Petty Litigation.

To decrease the amount of petty litigation among the Jews in the Ghettos of the great cities the Hebrew benevolent societies are trying an arbitration scheme. This tendency to "go to law," they consider, inculcates a lack of respect for the courts and creates local feuds in the communities concerned. To meet this deplorable situation the United Hebrew Societies of Baltimore have organized a Jewish court of arbitration. A committee of seven administer the affairs of the court and the court hears disputes and cases of every kind impartially and patiently, and judgments are rendered promptly and inexpensively. The arbitration proceedings are purely voluntary, but every effort is being made to arouse a sentiment in favor of settling disputes in this voluntary court.

### Methodism and the Church of England.

When the suggestion was made, in the recent British Wesleyan Conference, that an investigation be made as to the possibility of a return of the Methodist Church to the bosom of the Mother Church, a resolution advocating such investigation was rejected because its introduction was regarded as "untimely and likely to cause complications," and not because the Conference was "averse" to such a suggestion.

An editorial writer in the Methodist Recorder (London), in defending the rejection of this resolution, has this to say of the causes that brought to pass the separation of Wesley and his followers from the English Church, and the reason for the present insistence on the continued separateness of the two bodies:

"It is natural to begin by inquiring, 'To what is the loyalty of a Wesleyan due?' Surely it is the tradition passed to us from John Wesley, as we realize it today. As it happens our President has, in his recent Conference manifesto, told us that the first characteristic of Methodism is 'fervent, definite, aggressive evangelism.' We could hardly ask for a mod-

ern pronouncement which accords better with the facts of our origin and early progress. The phrase describes—if we are careful to allow that both learning and logic play their part in sound evangelism—the course taken by Wesley, which occasioned his gradual divergence from the Church of England. It was because he felt that such 'fervent, definite, aggressive evangelism' was essential to the well-being of the Body of Christ upon earth, and necessary to the welfare of the nation, and because he could not find scope for it or sympathy with it within the organization of the Anglican Church, that he reluctantly suffered the breach between him and that church to widen. To that original purpose we hold as a community, and every suggestion of union or alliance from any quarter has to be viewed first in relation thereto. Will it aid the cause of 'fervent, definite, aggressive evangelism'?"

### Thomas Nelson Page on The Pilgrims.

On the occasion of the recent unveiling of the monument to our Mayflower ancestors, last month, at Southampton, England, Thomas Nelson Page, the new minister to England, said some complimentary things concerning the Pilgrims. As our national hymn, "My Country, 'Tis of Thee," has been attacked recently—especially by Roman Catholics—on the ground of the provincialism of the "Pilgrim" idea, these words of our able ambassador are of the greater interest.

In describing the Pilgrim Fathers as "God-led" Mr. Page said: "They made the Deity a partner in their enterprise. In this fact you strike the true note of their greatness; for to men who know that God guides them, misfortunes become invitations to renewed effort. To them there is no such thing as discouragement. Untoward events are merely ordered acts of discipline, and every failure becomes a step towards ultimate success. When success is thus made inevitable, when men thus link themselves to destiny, they take on heroic stature; and if they happen to fall in with historic conditions, they clothe themselves with immortality."

"You wonder at the turkey trot, the tango and the slit skirt, and I say it is because the mothers of this country are not interested in training their children," asserted Vice President Marshall recently before the recent southern Methodist camp meeting at Great Falls. Nearly 3,000 persons gathered to hear him expound his "philosophy of life," and he deplored the times and the customs with vehemence. "If I were a higher critic," he continued, "there is only one commandment I would change, and for the sake of justice I would reverse that to read: 'The sins of the children shall be visited on their parents.' I do not believe that criminals are such from birth, but that children become criminals from being herded with criminals." The Vice President then set forth the argument that the tendency of the age is to draw away from the austere, old-fashioned religion and pleaded for a closer adherence to the teachings of Thomas Jefferson and Jesus Christ, whom he constantly compared.

## Disciples Table Talk

### Opening in the Chicago Field.

Clarence G. Baker, of Douglas Park Church, Chicago, closed his pastorate there on September 28, to enter Chicago University to complete his work for the master's degree. The year has been a good one considering the shifting nature of the population of this neighborhood in which American families are being replaced by Bohemians and Jews, over one-fourth of the membership having moved to other places in the city. During the year the church has made its payment to the church extension fund, reducing the building indebtedness to \$3,200. A steam heating plant and a baptistry have been installed and paid for, \$1,500 raised for current expenses and \$300 for missions and benevolence. The church membership has been increased by twenty-seven new members (all adults but four) five non-resident members have returned and fifteen members have been lost by death or removal, leaving the membership seventeen stronger than a year ago. The church is in good condition for the next year's work, but the field will not be an easy one. For some one who is willing to serve for the good he can do here is an opportunity. Correspondence regarding this field may be addressed to O. F. Jordan, Evanston, secretary of the Chicago Missionary Society.

### A Healthy Growth.

Because the church at Junction City, Kans., is too small to accommodate the congregation it has been necessary to teach three of the Sunday-school classes out of doors this summer. The Sunday-school membership has grown in a few years from thirty-five to over 200 and each Sunday morning finds from seventy-five to one hundred young people in groups about their teachers in the church yard. Plans are under consideration for the erection of a church large enough to accommodate all of the classes comfortably.

### Reciprocity in Church Attendance.

That denominational lines are breaking down in the churches is evidenced by the fact that in many of the larger churches a large per cent of the persons attending services are members of churches of other creeds than that of the church they attend. On a recent Sunday, enrollment of the attendance at Independence Boulevard Church, Kansas City, Mo., showed that of 1,100 present, more than 400 were members of denominations other than the Christian, and 100 were visitors in the city.

"In the congregation were about as many Methodists as Presbyterians and nearly as many of other denominations as either Methodists or Presbyterians," said George H. Combs, pastor of the church. "I believe, too, this may be taken as a fair example of enrollment of congregations in other churches of the city."

### A Pioneer Church.

In October, fifty-eight years ago a little band of fourteen organized First Church at Sacramento, Cal. Twenty years passed by without them owning a building of their own, meeting in the various homes of the congregations, but no Sunday passed without the observance of the Lord's Supper. In 1877 the first building was erected, which was removed to another location and remodeled in 1896. This was destroyed by fire in 1910. On account of the shifting of population a new site was selected for the present building, which was dedicated about two years ago. The property is valued at \$40,000 and while not pretentious it has a practical equipment which adequately meets its needs. The church has a membership of 450 and a Sunday-school enrollment of 400, with plans for great progress for the coming season. The present pastor, J. J. Evans, has ministered to this congregation for more than two years.

### Youngstown Pastor In Shop Work.

L. G. Batman, Youngstown, O., pastor, is essentially a man's man. As speaker for the Y. M. C. A. of Youngstown, Mr. Batman has for some time been giving practical talks before about 500 employees of one of



L. G. Batman.

the rubber companies of the city. He states that his purpose in this work is to create in these men a respect for religion, not simply to secure their membership in the church. That the service Mr. Batman is rendering is appreciated is indicated by a recent resolution from the board of directors of the company, expressing gratitude for his service among their employees.

### Drury College, Mo., Prospers.

In view of the drouth that spread over South Missouri and western Kansas the past summer, Drury College, located at Springfield, Mo., has had a remarkably auspicious opening. Drury is up to her usual enrolment, and Dean W. J. Lhamon, of the Bible School of Drury, reports the best classes in the history of his work there. It is claimed that Drury is now the strongest college in Missouri both in point of student body and financial backing. The college offers a rare opening for Bible study to the young people of the Southland.

### Church Anticipates Increase Campaigns.

Before the present successful increase campaign was started, one of the St. Louis churches, the Hamilton Avenue, had a campaign of its own well developed. L. W. McCreary, pastor of this church, began with the official board of his congregation, and enlisted each member of the board for one night's work each week in increasing the attendance at church services and the usefulness of those already in attendance. His purpose in this was two-fold: First, to get delinquents back into line; second, to enlist new workers. The appeal has been more directly an effort to secure men, and the effort has been successful. During the month of August a contest was engaged in by the men's and women's classes, and the men came out victorious. Mr. McCreary declares that he has learned, however, that it is not so necessary a thing to enlist new members for the church as to develop those that are already members. He believes in assimilation, rather than addition.

### J. J. Tisdall as Teller of Stories.

As a specialist in the art of story-telling, J. J. Tisdall, pastor at Wilson Avenue, Columbus, O., is acquiring a reputation. For several years he has been making a special study of this art. As president of the School Extension Society in Columbus, he is now reducing the art to practice. The purpose of this society is to broaden the usefulness of the public schools, making them centres

of all sorts of beneficial activity. Last year Mr. Tisdall began telling stories, particularly of Biblical and historical characters, to a class of about 50, assembled in one of the Columbus parks. This movement has grown rapidly. One evening last July, an audience of 850 people gathered in the park and remained from 6:45 to 8 o'clock, listening to the instructive stories told by Mr. Tisdall. The story-telling method has been found successful in Mr. Tisdall's men's class. A fine class of ninety men witnesses to the truth that "men are but children of a larger growth," and that the story is the most effective medium of teaching, even with adults.

### Indianapolis Churches Building.

The chief line of activity that is absorbing the attention of Indianapolis churches this year is the building and improvement of church homes. The Downey Avenue congregation built in one day, by donated labor, temporary quarters for its Men's Bible Class, and have the canvass almost completed for funds to erect a new Sunday-school building, to which an auditorium may be added later. The Englewood church has just completed and rededicated its enlarged building, amply equipped for Sunday-school work. The Olive Branch Church is excavating a basement for a new building, later to be enlarged into a more commodious structure. The Third Church is completing its building, having been for three years meeting in the basement. Central Church completed last spring its well-equipped Sunday-school annex. North Park, Hillside, West Park and Second churches all have new buildings, completed within the past four years. Centenary is using a new Sunday-school department room, and is gathering funds for a new auditorium. Seventh Church is planning to remodel and enlarge next year.

### Ind. Dr. Proud of "Preacher" Family.

Dr. J. Hall, Secretary of the American Temperance Board of the Christian Church, is happy in the fact that his children are enlisting in religious work. His son, H. Maxwell Hall, has been preaching for several years, being now at Uniontown, Pa.; his daughter married a minister; and his younger son is now in medical school receiving an education for service as a medical missionary. Dr. Hall is, of course, happy in the success that is now coming to the anti-saloon cause, for which he has for several decades been fighting.

### Good Outlook for New England.

Lowell C. McPherson who is evangelist for New England and the Maritime Provinces, is beginning his third year's work under the direction of the American Christian Missionary Society. During the past two years Mr. McPherson has brought about excellent results by his thorough, consecrated work. Three churches and one Sunday-school were organized, two churches built, three bought and two sold, and \$4,200 raised on the field.

### Evangelist for Indiana Sixth District.

The needs of the many rural churches of the Sixth District, Indiana, is the most important matter for consideration at the present time, it is thought, and the state organization has planned to send an evangelist into the district, which includes Wayne, Randolph, Delaware, Blackford, Joy and Henry counties. Robert Sellers, recently resigned at Elwood, Ind., will probably be sent into this field as evangelist.

### Markle, Ind., Will Entertain Convention.

The church at Markle, Ind., invites the Disciples of that district including the counties of Allen, Adams, Huntington, Wabash, Whitley, Grant and Wells, to the annual convention, Nov. 6-7. Several prominent speakers will be present. Claris Yeuell ministers to the Markle work.

### Vermont Avenue, Washington, Grows.

With audiences taxing the capacity of the building, a great Endeavor Society leading the city's societies in many respects, a Sunday-school with average attendance of more than 300; with two living link missionaries;



with a complete printing plant to its credit; Vermont Avenue Church, Washington, D. C., is living up to the high standards set by F. D. Power, its former pastor. Earle Wilfley, present pastor, has received high honor as president of the Maryland, Delaware and District of Columbia Missionary Society, as trustee of Bethany College, and as trustee of the World's United Society of Christian Endeavor. Mr. Wilfley manifests rare talents in work with young people.

#### Butler College Under Semester Plan.

With the change to the semester plan, Butler College, Irvington, Ind., is looking forward to greater achievements than ever according to Carl Van Winkle, Butler's representative to the Toronto Convention. More ministerial students have reported for work than at any previous time in Butler's history. A number are working this fall for the B. D. degree. The addition to the faculty of C. E. Underwood, late of Eureka College, has aroused marked enthusiasm, especially because of the fact that Dr. Underwood is a former Butler man.

#### Keuka College Adds to Faculty.

Keuka College, Keuka Park, N. Y., has opened the new year with increased enthusiasm, partly because of increased enrollment, partly because of the addition of new members to the faculty. Among the new instructors added is Prof. R. J. Olds, who was a member of the Eureka College Faculty the year President Serena, of Keuka, graduated. Prof. Olds and President Serena are both happy in this renewal of former close friendship.

The Board of Ministerial Relief closed its best year in the history of its work, although the final figures are not yet in. The following churches have contributed recently: Palestine, Tex., \$25, making \$50 for the year; Union Avenue, St. Louis, Mo., \$25, totaling \$161 for the year; Englewood, Chicago, \$50; Harrodsburg, Ky., \$50; LaPorte, Ind., \$20. Personal gifts have been received from the following: R. S. Latimer, \$25; John E. Mitchell, \$50; G. D. Jackson, \$50; Miss Mary Chiles, Miss Cynthia Allen and C. C. Chapman \$100 each. Many smaller contributions have also been received.

Jackson Avenue Church, Kansas City, Mo., held its annual rally day on September 28, with a record-breaking attendance of 1,210. S. W. Perkins is the minister and C. F. Fowler, the superintendent of the Sunday-school and much of the credit of the day is due to his earnest work.

Home-coming day was celebrated at Fullerton, Cal., on September 28. The minister, Bruce Brown, will be active in the coming evangelistic campaign planned by the Long Beach Convention at its recent meeting.

A contest is announced for the fourth quarter between the schools at Champaign, Paris, Litchfield and Jacksonville, Ill. Great care has been taken in listing points to prevent the too usual buying up of the victory.

Ralph V. Callaway, who has just begun his new pastorate at Clinton, Ill., reports a well organized church and graded Sunday-school, and two additions to the membership. Rally Day was celebrated October 5.

The church at El Paso, Ill., is trying to secure C. S. Medbury, of Des Moines, for a three weeks' series of meetings during October. El Paso was the first church ministered to by Mr. Medbury.

C. Kirtley Gillum, of Hannibal, Mo., has been appointed superintendent of the churches of Callaway County, Mo. Mr. Gillum is a graduate of Christian College at Canton, Mo.

Barton O. Aylesworth, pastor at Chandler-ville, Ill., formerly president of Drake University, was mentioned by the Progressives at Springfield as candidate for superintendent of public instruction in the state.

The congregation at Ocean Park, Cal., re-

port a parsonage erected for their pastor, William Havener, between sun-up and sun-down, on Sept. 16.

#### EVANGELISTIC MEETINGS.

Tipton, Ind., G. I. Hoover, pastor; Hamilton and Stewart, evangelists.

Jefferson, Iowa, R. S. Martin and Richard Martin, evangelists; Paul E. Millard singing.

Shenandoah, Iowa, F. D. Ferrall, minister, preaching; Charles E. McVay, singing.

Brownsburg, Ind., W. H. Newlin, preaching; F. E. Truckesses, singing.

Shirley, Ill., F. L. Starbuck, minister; R. B. Doan, evangelist.

Albany, Ore., F. W. Emerson, pastor, preaching.

South Dallas, Tex., E. O. Sharpe, pastor, preaching; Theodore Moody, singing.

Stamford, Tex., John W. Marshall, evangelist.

Galesburg, Ill., H. A. Denton, pastor, preaching; W. E. M. Hackleman, singing; beginning Oct. 19.

#### DEDICATIONS.

Herrin, Ill., G. L. Snively, dedicator; Sept. 28.

Murphysboro, Tenn., G. L. Snively, dedicator; Sept. 21.

Milwaukee, Wis., Second Church; Mark Wayne Williams, pastor; I. N. McCash, dedicator; \$21,000 building, free from debt; Sept. 21.

Cedar Rapids, Iowa, Oct. 5.

#### CALLS.

W. B. Crewdson, Logan, Iowa, to Elliott, Iowa, Nov. 1.

George Nichol, Red Oak, Iowa to Woodbine, Iowa, Nov. 1.

R. E. Henry, Niatic, Ill., to Havana, Ill. Nov. 1.

J. Q. Biggs, Pawhuska, Okla., to Baker, Ore.

Emmett Davison, Woodward, Okla., to Tonkawa, Okla.

Richard Dobson, Pleasant Grove, Minn., to Birkenhead, Eng.

F. H. Schmitt, Herington, Kans., to Larned, Kans.

#### NEW BUILDINGS AND IMPROVEMENTS.

Fort Worth, Tex.; First Church; modern \$4,000 building; capacity 1,300.

Eunice, Tex.; First Church; building to cost \$20,000.

Flanagan, Ill.; \$10,000 church to be begun at once.

Santa Cruz, Cal.; Garfield Church.

#### RESIGNATIONS.

F. E. Gerrett, Wheatland, Wyo.

R. W. Lilley, Keokuk, Iowa.

Robert Prunty, La Belle, Ill.

For still in mutual sufferance lies

The secret of true living;

Love scarce is love that never knows

The sweetness of forgiving.

—Whittier.

China absorbed a million copies of the Bible or parts of the Bible during the first six months of 1913, as a result of the American Bible Society's work. Even so, the demand is ahead of the supply.

#### THE FIRST PRESIDENT'S ADDRESS.

(Continued from page 7.)

is Lord, even Christ. Let us at least not disavow brotherhood with such as acknowledge him. Rather let us together extend the fraternal hand to those who know him not. If we would but cease to look upon Christian union as a theory, and start instead to practice it as a fact, the church would soon be one and inseparable. If we would but join forces to plant churches where none exist; to preach Christ to those who now hear no preaching; to carry the gospel where it is yet unknown; to reach and succor those submerged in city slums or massed in heathen wretchedness; to touch the sympathies of those embittered by economic

strife, or sodden in hopeless poverty, we should soon hear no more of sects and find that all our co-laborers were Christians, in whom men would discern the very spirit of Christ.

In my home city of Cleveland, a local organization, styled The Federated Churches, wields a commanding influence upon the community. It has fused and welded together, as nothing else could, the social, civic, and religious interests of the churchmen in that city. Through its various committees, on religious work, church comity, education, social betterment, and civic reform—all working under an executive committee composed of the officers and committee chairmen—it has done far more for effective union of the churches, for unified direction of religious sentiment and effort, and for united realization of Christian ideals, in every phase of city life, than could possibly have been accomplished by its constituency in any other way. Unable to wait for the more perfect union of all Christians, The Federated Churches of Cleveland, by practicing union have already approached measurably nearer to that ideal. Emphasis this year is laid on personal evangelism—an effort to reach the whole community, through persistent, tactful exertion of the silent influences of Christian comradeship, in systematic home visitation. By this means it is hoped to avert and finally to abolish certain pernicious types of platform evangelism.

Harmony and efficiency have resulted from that local experience; and so of all the great inter-denominational, non-sectarian religious enterprises. Nothing but good has come from the actual union of Christians without distinction of party in the Sunday-school Associations, local and international, the Young Men's and Young Women's Christian Associations, the Young People's Society of Christian Endeavor, the Student Volunteers, the Laymen's Missionary Movement, the Missionary Secretaries' Association, and many similar undertakings, the last but not the least of which is the united missionary campaign now in full swing.

And here I pause to voice this earnest exhortation: that no one of us fail to have an active part in that stupendous undertaking. To men of ambition, men of vision, men of achievement, there is no more captivating and enthralling theme than that of world-wide missions. The task of preaching the gospel to the whole creation, at home and abroad, in this generation, seems so feasible and the facts and figures are so convincing, that the projects presents an irresistible appeal to the Christian business man. It is all only a matter of giving. Ourselves, our sons and daughters, and our money, being given, the work is potentially accomplished. Resources enough are already available if we will but apply them.

Unfortunately we have not yet learned the grammar of giving. We do not know the first principles of how to give. Is there one here to whom it would be a real hardship, an actual privation, to give one dollar in ten of his income to this cause? Scarcely one in ten of those present, I dare say, in fact gives one tenth that much. We have always been a great real stronger on doctrine than on donation. How we stifle our consciences with that ancient platitude about "giving ourselves, together with all that we have, to the Lord." It is time we learned the fallacy and hypocrisy of that excuse. What we need is from ourselves to separate unto the Lord more of what we have. Until, as individuals, we, who are not ourselves in receipt of alms, shall



scorn to give for humanity less than one-tenth of what we receive; and until, as churches, they that are self-supporting shall become ashamed to expend more upon themselves than upon others, the Master will have vainly urged, "Freely ye have received; freely give."

Among the things to be considered by this convention is the subject of a better system in our giving. Many forms of Christian philanthropy claim our participation. A just apportionment among them would prevent much confusion and

waste. Accord careful consideration, therefore, to the budget committee's report. The utility and importance of the annual every-member canvass by each church of its own membership, for definite separate pledges to current expenses and to united benevolences, cannot be over-estimated and must not be overlooked.

And finally, brethren, lest I weary you with much speaking, let me close with this supreme exhortation: that we pray; that we pray unceasingly; and that the

manner of our prayer be even such as the Master taught his disciples:—that it be to our Father in heaven; that the name of our Lord be hallowed; that his kingdom come; that his will be done, as in heaven so on earth; that he give us bread today; that he pardon our offenses even as we ourselves forgive others; that he keep us from temptation and from the Evil One; that in our hearts and with our lips we acknowledge his eternal kingship and accord unto him all glory and honor forever.

## Delegate Convention Organized

Basic Documents in Opening Proceedings at Toronto.

With practically no opposition the delegate convention plan was adopted at Toronto on Tuesday of last week. The proceedings began with a report from the Committee of Fifteen submitted by W. F. Richardson, chairman. This report as presented follows:

### REPORT OF COMMITTEE OF FIFTEEN.

TO THE GENERAL CONVENTION OF CHURCHES OF CHRIST, MEETING IN TORONTO, SEPTEMBER 20, 1913:

At a mass meeting of Disciples of Christ held in Louisville, Ky., on Saturday, Oct. 19, 1912, in connection with the annual conventions of our Missionary and Benevolent organizations, a report was presented by the Committee on the Reconstruction and Unification of our Missionary and Philanthropic Interests. This report, which was the result of several years' careful consultation and consideration, recommended the organization of a General Convention of Churches of Christ, and submitted a constitution for its organization and government. This report and the constitution were adopted by the meeting.

In accordance with a recommendation of the above committee in its report, a Committee of Fifteen was constituted for the carrying out of this primary organization. The committee was constituted as follows:

First: One to be appointed by each of the following societies: The American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, the Board of Church Extension, the Board of Ministerial Relief, the National Benevolent Association of the Christian Church, the National State Secretaries' Association.

Second: Eight others, not officially connected with any of our societies, nominated by a committee of five, appointed by the chairman of this meeting and elected by a majority vote of the members present and voting.

The chairman of the mass meeting, President F. D. Kerschner, appointed as the committee of five to choose the eight unofficial members of this committee: Peter Anselie, J. B. Briney, Carey E. Morgan, Minor Lee Bates, Charles S. Medbury. These brethren brought their report before the meeting, which was adopted, and the committee constituted as follows: The eight unofficial members: W. N. Briney, J. H. MacNeill, E. B. Bagby, W. H. Book, W. C. Morro, P. H. Welsheimer, R. A. Doan and E. A. Gongwer. The seven members representing the various societies and boards were: I. N. McCash, S. J. Corey, Mrs. Ida W. Harrison, J. H. Mohorter, A. B. Philpott, W. A. Baldwin and W. F. Richardson. These all accepted their appointment, and at their first meeting, elected W. F. Richardson as chairman of the committee, and J. H. Mohorter, secretary.

The duty of this committee as defined in the report adopted by the meeting, was as follows: "The Committee thus provided shall name and constitute the officers and committees necessary for the holding of the first convention, and it shall provide for the defraying of the expenses of the same."

Your committee has endeavored by meetings of the whole, or of parts of the committee, and by extensive correspondence, to

carry out the will of the brethren as expressed in their appointment, and the convention here assembled is the result. In order to prepare more adequately for this gathering, sub-committees were appointed as follows: Credentials—W. C. Morro, A. B. Philpott and Mrs. Effie Cunningham; Program—W. F. Richardson, E. A. Gongwer, S. J. Corey, J. H. Mohorter and I. N. McCash; Arrangements and Finance—A. McLean, R. M. Hopkins, J. H. Mohorter, Mrs. Ida W. Harrison and W. N. Briney; Transportation—I. N. McCash.

These committees have worked faithfully, and in perfect harmony with the committees of the various societies, and to their diligent services is due much of the credit for this convention.

The committee selected the following officers to serve this convention: President, Hon. F. A. Henry, Cleveland, Ohio; Vice-presidents, Carey E. Morgan, Nashville, Tenn., F. D. Kerschner, Ft. Worth, Tex., Mrs. Florence M. Black, Louisville, Ky.; Recording Secretary, Edgar D. Jones, Bloomington, Ill.; Cor. Secretary, Mrs. Effie Cunningham, Indianapolis, Ind.; Treasurer, A. R. Teachout, Cleveland, Ohio.

Additional members of the executive committee: C. M. Chilton, St. Joseph, Mo.; Mrs. Maud D. Ferris, Taylorville, Ill.; George Darsie, Terre Haute, Ind.; Mrs. T. W. Grafton, Indianapolis, Ind.; C. J. Tanner, Detroit, Mich.; Lee W. Grant, St. Louis, Mo.; Mrs. J. E. McDaniel, Indianapolis, Ind.; Harry D. Smith, Hopkinsville, Ky.

In all its action, the committee has sought to be guided by the will of God, and to carry out the expressed wishes of their brethren who appointed them. They trust that under the blessing of Almighty God, this movement for the closer co-operation of the Churches of Christ may redound to His glory and to the larger and more rapid progress of the kingdom of God.

The action of the committee in all the matters here submitted for your approval, has been practically unanimous, and in all its counsels, the spirit of Christian fraternity has prevailed.

Trusting that the brethren and sisters thus chosen for your service may be acceptable to you, and asking your kindly consideration of our action in your behalf, this report is respectfully submitted.

Following the report above submitted the convention elected Judge F. A. Henry as its president and affirmed the constitution adopted last year at Louisville. The constitution reads as follows:

### CONSTITUTION OF THE GENERAL CONVENTION OF CHURCHES OF CHRIST.

#### ARTICLE I—NAME.

The name of this organization shall be the General Convention of Churches of Christ.

#### ARTICLE II—OBJECT.

The object of this convention shall be to promote unity, economy and efficiency among all the philanthropic organizations of the churches of Christ; and to secure equitable representation of the churches in an annual convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer co opera-

tion in the work of the kingdom of God.

#### ARTICLE III—MEMBERSHIP.

This convention shall be composed of members of churches of Christ as follows: Representatives appointed by churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members above the first hundred, provided that no church shall have more than five representatives.

#### ARTICLE IV—OFFICERS.

Section 1. The officers of this convention shall be a president, three vice-presidents, a recording secretary, a corresponding secretary and a treasurer, whose duties shall be those usually pertaining to said offices. These together with eight other members shall constitute the Executive Committee. Any member of the Church of Christ in good standing shall be eligible to office.

Section 2. The officers named in section one of this article shall be elected at the annual meeting and shall serve from the close of the meeting at which they are elected to the close of the next annual meeting of the convention, or until their successors are elected.

Section 3. The right additional members of the executive committee shall be elected as follows: The first year two members for four years, two for three years, two for two years, and two for one year; and thereafter two members annually for a term of four years to succeed those whose terms shall have expired.

Section 4. It shall be the duty of the executive committee: In conference with the various Missionary and Benevolent Boards, to prepare the annual budgets of said boards for presentation to the annual convention; to join the boards in recommending to the churches the budgets as adopted by the Convention; in general, to act in an advisory capacity with the said boards in devising ways and means for carrying on their work.

#### ARTICLE V—AMENDMENTS.

This constitution may be altered or amended by a vote of two-thirds of the members present and voting at any regular session of the convention, provided that notice shall have been given in writing at the previous annual convention by the executive committee or by not less than fifteen members.

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**A GENEROUS GIFT.**

The National Benevolent Association has just received a gift of \$144,000 from the city of Omaha. This is the biggest gift yet made to the National Benevolent Association. In addition to this the city of Omaha and vicinity assures the association of over \$14,000 for continued support.

This gift is in the form of an institution known as the Child Saving Institute of Omaha. The property is valued at \$100,000 and has \$40,000 endowment. The building was completed two years ago at a cost of \$78,000. This together with the land it occupies is valued at \$100,000. This is exclusive of the equipment which is inventoried at \$10,000. Twenty-five thousand dollars of the endowment is to be in the form of cash, to come from an estate which is now being settled, and to be entirely closed within three years. The remaining \$15,000 is in good city real estate.

The plant is located in the western part of the city at the outer edge of the best residence section and is reached by two car lines. The building is three stories besides elevated basement. It is bungalow in style, made of dark red sand pressed brick, trimmed in Bedford stone. It contains thirty-nine spacious rooms and has a maximum capacity for ninety children. The plan throughout carries an atmosphere of quality. The entire wood-work including chests, drawers, etc., is solid oak. The gas fixtures, trimmings, furnishings, and tiled roof have an esthetic air and speak of wealth.

The plant is expensively and superbly equipped. The nursery is furnished with the latest scientific adjuncts for the care of babies. This equipment includes an incubator, sun parlors and roof garden. The institute has an operating room, lighted, and equipped with sterilizers and instruments after the best hospital thought.

If we were building this plan out of our own treasury economy would demand a plainer building, but since it is a gift its splendid quality adds to our joy. The home has been in operation for more than twenty years and has established itself in the affections and pockets of the people of Omaha.

It came to the knowledge of the writer that the management was desirous of affiliating the Institute with some permanent organization that would secure economical and permanent management. After acquainting the board of managers with the plan and purpose of the Benevolent Association, a conference was arranged with Brother Mohorter and the board. The board of managers, which is composed of our best business men, investigated the management of our homes at Cleveland, St. Louis and Dallas with gratifying results. The tender was then made to the Benevolent Association.

Brother Mohorter spent the last week of September with us in which time we visited the present supporters of the Institute and were assured in every instance the present support would continue. In this manner we were assured of over fourteen thousand which is ample to care for the home.

The property, endowment, and management pass upon a gentleman's agreement which is: First, the name is to remain Child Saving Institute with such prefixes and suffixes as we may choose to identify. Second, the general character of the work is to be after the kind now done. Neither of these conditions impose any restriction. The present name is an asset and the work now done is identical in kind with our own. Our brethren in Nebraska and Iowa are jubilant and have already pledged their support.

Brother Mohorter is to return to Omaha after the Toronto Convention and perfect the re-organization. The management is to pass Nov. 1.

We extend to the entire brotherhood the invitation, when passing through this gate city, to visit this the newest and most handsome, though not the biggest child of the benevolent family.

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# The Sunday School

## Clouds on a Crimsoned Dawn.\*

DAWN OF A NEW DAY.

Thirty and eight years of desolate night! It was a long time to expiate the sin of rebellion and unbelief. A period of profitless wandering! A race without a goal! A battle without victory! A march without progress! Work without wages! A tread-mill tramp without ascent! Yes, but it is a true picture of the fruit of sin. Thousands are living it. No worthy purpose, no high pursuit, no permanent achievement, merely eating and drinking, sleeping and waking, and then dying. But that is not living. That is simply existing. It is merely passing the time till the call comes to judgment. It is pitiful that so large a number of people live just within reach of the land of privilege and promise that never enter. The passing of time without progress is tragedy. After years had elapsed once more the Israelites are at Kadesh, but they are not one foot nearer the Land of Promise than they were that morning thirty-eight years ago when the pillar of cloud declared the presence of God and the doors of Canaan stood ajar. Happy are those who can say at each setting of the sun, "I am one day nearer home."

CALL TO THE CRAIG AT KADESH.

In the fortieth year since the first pass-over the dispersed clan heard, as it were, a voice in the night, crying, "The morning cometh, and the streamers of promise are crimsoning the eastern horizon. Awake, O Israel! God's new day is on! Israel's day of conquest is come! The sky is aglow with hope! Come to Kadesh and hear what Jehovah will declare and direct." Fathers and mothers have told their children of the promise. From the desert valleys, from the mountain-side pastures, from the vales and the rocky wildernesses the tribes gather in answer to the serious summons. But oh, what a change! How few of the vast throng that once before had stood on the borders of the Holy Land are here now. A generation has passed from the scenes of struggle and toil, even as Jehovah had declared. It is a sad fact that many a community has to wait for a series of funerals before a progressive program can be adopted and forward movements begun.

SHADOWS AT DAWN.

The morning sky so rich in color and call was soon clouded. "And Miriam died there." Numbers 20:1. Mountains and valleys, plains, lakes, rivers and springs, what are all these without the ties and sanctities of human life? The hamlet, the farm, the village, what gives each its significance? Birth, life and death. The place is hallowed, why? Mother died there. Father died there. That sanctifies it. "Miriam died there." Perhaps ten years older than her distinguished brother Moses, she had been singularly gifted with the spirit of poesy and prophecy. She had saved her brother from death in infancy and had sung the praises of God in celebration of the Red Sea deliverance. Once only did she turn her face from God, when she yielded to jealous impulse, and then she was humbled and repentant, and was restored to Divine favor. So the glad morning has its cloud. It does not seem permitted for any of us to pass from morn to set of sun without some shadow. We need the discipline. We need the softening effect and influence which comes from trial. We easily forget and must hear the call again and often, "Set thine house in order, for thou shalt die and not live."

THE WANT SHADOW.

Scarcely had the bereavement shadow passed when another came. Verse 2. "There was no water there." We have no record of any failing of water on the previous assembling of the people at Kadesh, but now the insufficiency of it brings great suffering. No want is more quickly felt and

none sooner disastrous than the want of water. Life cannot be long sustained without it. This was what led Jesus to declare of himself: "I am the water of Life," absolutely necessary to the life that thrills with a heaven-born happiness, the life which realizes Divine purpose, the life which contributes and commands, the life which is really living. In that vast company were still some who had known of a similar experience of suffering years before. They must have remembered Marah and Elim, the place of great sufficiency, and Rephidim where God miraculously provided for their necessities.

THE COMPLAINT AND CONSPIRACY SHADOW.

"They assembled against Moses and Aaron," verse 2. The right and value of an assembly is determined by its purpose. They gathered together not to right wrong, not to receive instruction, not to pray, but to complain. We hear the same old slanders and note the same old ingratitude which characterized their fathers in the times of emergency. Their complaints are permeated with the same old hypocrisy. They accused Moses of bringing them into trouble when in reality they knew well he had been acting under Divine guidance. Their complaint was unreasonable, exasperating, threatening and imperilling. As though to emphasize the heinousness of Moses' crime they speak of themselves as the peculiarly favored of the Lord. "Why hast thou brought the assembly of the Lord into this wilderness?" It was the language of pious cant which made their accusation and complaint all the more iniquitous. They rehearsed their disappointment in not finding a place of seed-sowing and harvest, of figs, vines and pomegranates, but they make no mention of the sins which prevented their entering upon the possession where all these things were to be enjoyed. How far public assemblies should be permitted for purposes of creating dissatisfaction it is hard to say. In our land free speech has run riot. Disturbers of the peace are everywhere speaking to get an audience that will listen to untruthful tirade, thus arousing class hatred and crime. Habitual grumblers are the despair of both state and church.

PRAYER OR DESPAIR.

"And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting and fell on their faces." Why did they go? Almost every commentator assumes that they went in the spirit of true prayer. But did they? Is it not possible that we have right here a hint as to the meaning of verse twelve: "Because ye believed not in me to sanctify me in the eyes of the children of Israel ye shall not bring this assembly into the land which I have given them." Nothing could be more distinctly stated than that unbelief was the cause of the failure of Moses and Aaron to continue their leadership until the Land of Promise was reached. The full meaning of verse twelve is to be found in the prayerless prostration of disconsolate and despairing Moses and Aaron at the tent of meeting. Their lives had possibly been threatened and at any rate, Moses was completely overwhelmed and in consternation at the attitude of this people at this time. He was advanced in years, suffering from a fresh bereavement and was unprepared to meet such an emergency as this. He had been previously empowered and he might have been expected to speak confidently to the people assuring them that God would provide. Like Elijah under the juniper tree he was distrustful and despairing. He did not feel confident that God would meet the emergency as he had done at Rephidim. He had gone to the door of the tent of meeting it is true, but not as a hopeful, confident child of God, believing that immediate relief would come. He fell on his face in fear and doubt and this was the reason for the severe penalty which followed.

"The glory of Jehovah appeared to them," verse 6. God is wonderfully patient with

weak human nature. Real need awakens Divine sympathy. As really as God answers the prayer of faith so also he rebukes doubt by making his glory to appear even when the heart wavers. The lack of faith in Moses and Aaron found its most emphatic rebuke in the Divine manifestation and the instruction which followed. In the expression of such glory, of course faith was reawakened and Moses was thus reinforced by the assurance that God was with him and encouraged to take the rod and stand again in the presence of the people. Moses is now instructed to take the rod and to go and speak to the rock in the presence of the children of Israel, with the promise that their needs would be met in the abundant flow of water.

WRONG USES OF AUTHORITY.

Misuse of power accounts for the weakness of many people. Wrong use of authority is sufficient reason why it should be cautiously given. Moses accepted the trust, but not in the spirit of contrition and humility. Verses 10-11. One of the first perils of authority is that it will produce an assumptive and presumptive attitude. Men become quickly and easily assertive especially when under provocation. Moses had abundant ground for severity in dealing with the situation, but he had no right to put himself and Aaron in the place of God and assume that the work was to be accomplished by them. This is assumed in his words, "Hear now, ye rebels; shall we bring you water out of this rock?" Again authority is misused when it is employed impetuously and impulsively. "And Moses lifted up his hand and smote the rock twice with his rod." It was done as though in petulance and passion. That is not the spirit that honors God. He might even have called them rebels if it had been in the spirit of love, for such they were. Authority is misused when accuracy of direction is disregarded. God instructed him to speak to the rock and did not instruct him to smite it. He magnified himself. He asserted his own will.

GRACE GREATER THAN GUARANTEE.

The promises of God are always exceeded in their fulfillment. "And water came forth abundantly" and the congregation drank and their cattle." Grace is God's unmerited favor. Its wonder is to be found in its overflow. Divine manifestations of love can never be defined in advance. From unexpected and unforeseen sources deliverance comes, abundance comes, satisfying sufficiency comes. A rock is about the last natural object from which we should expect water to flow, yet from this forbidding, unyielding, waterless substance God sent forth a copious supply in the hour of Israel's emergency. The want of man is rarely relieved in just the ways he expects. To the prayerful and trustful soul life is a series of surprises along the lines of Providence. From circumstances and conditions hard as the flinty rock God can cause to issue a sufficiency for every need.

THE CRIME OF DISTRUST.

Unbelief disqualifies for leadership. No man is fitted to direct his fellow men who has not that power of vision which is God-given. Only he can see the way sufficiently to guide others who is given the power of spiritual sight and insight. A bad temper is almost invariably accompanied by an untamed tongue. One cannot but sympathize with Moses in his bitter disappointment after waiting eighty years to guide this people to the Land of Promise. It is sad that he should have been lacking in that mighty faith and self mastery which would have qualified him to lead Israel across the Jordan. There was mercy in the sentence imposed. He was saved the hardship and the trial incident to the occupancy of the Land of Promise. God deals not harshly but graciously with all of his children. If Moses had reason for faith, calm and courage, how much more have we with the multiplied evidences of Divine goodness and the unlimited power of God to provide for every necessity of his children. Remember Marah, Elim and Rephidim but do not forget Meribah. Let us honor the Lord in the eyes of the world by the exercise of unquestioning faith and unhesitating obedience.

\*Note.—International Sunday-school lesson for Oct. 26, 1913. Scripture, Numbers 20.



The Mid-Week Service

By SILAS JONES.

The means of Christian growth cannot all be supplied by the church. The customs and traditions of the church are of inestimable value. We must regard them as important means of education. But we shall be lacking in essential traits of character if we call what is in the church Christian and what is out of the church worldly. Much of what has been classed as worldly and hostile to Christianity we must call Christian.

LITERATURE OF POWER.  
What are we reading? Is our reading a form of dissipation or does it stimulate us and aid in the organization of our lives? It is possible for the religious man to combine recreation and study. He has or can have books that take his mind away from the cares of business and from the disappointments of life, not by putting his moral nature to sleep, but by giving him vision and faith. The supreme book of this sort for the Christian is the Bible. It introduces us to men and women who have fought the fight of faith and won. It has been thought to be a book for the cloister and its virtues have been assigned to the sheltered life. The system of interpretation that removes the Bible from common experience is vicious. The Bible is the book for the man who lives in the world and shuns none of its conflicts. Cowards have run away from hard fighting and then have tried to cover up their cowardice by perverting the sacred scriptures. Jesus lived a good part of his life in the open country. He was with the people in the villages, not with the priests in the temple. Paul was a scholar but he did not spend his ministry in searching libraries for the writings of forgotten religious teachers. He went about the streets of cities and encountered opinions that were living.

THE PUBLIC ASSEMBLY.  
The public assemblies of Christians are places of worship and instruction. Their usefulness is not summed up in the word of the preacher and in the song of the choir. The fact that we come together is the important fact. Why do we thus meet? In one pew sits the man who, in our opinion, has been crooked in his business, he has robbed the defenseless, he has deceived those who trusted him. How shall we treat him in the house of God? Here is one whose besetting sin has lately overtaken and disgraced him. What feelings do we have as we hear him singing the hymns of the church? Another is present whose opinions are reactionary or revolutionary. We are compelled to think of him as we join in the worship. We need to meet these persons in the assembly of Christians. They are in the world and we have to take some attitude toward them. Of course we are bound to condemn the evil in their conduct and the errors in their thinking, but in what spirit shall we condemn? Shall we stand above them and shout down our disapproval? Then we shall be Pharisees. If we worship with them, we shall feel that we too are sinners and that we ought to stand with them and confess our faults before we denounce them. Then we shall know better the human heart.

SOCIAL SERVICE.  
Social service is nothing new. We may have new conceptions of it. Honesty is a social virtue and honesty is old. We are seeing that it has a larger meaning than once we gave to it. It has long been considered a social service to tell the truth. We are learning that it is just as bad to deceive a stranger as it is a friend and that lying in the interest of a sect or a party is lying and nothing else. Some of the young people in our schools need to learn that mob violence is destruction of social order even when the mob is composed of students. The Christian is ever looking for larger applications of the truth of his religion. He ceases to be a Christian the moment he becomes satisfied with the church's understanding of the gospel and with the manner in which the gospel has been lived. (Mid-week Service, October 15. Acts 2:41; 17: 11, 12.)

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